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WALKER'S GLANCE.



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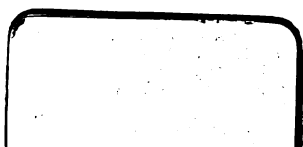
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A

GLANCE

AT

DEAN'S 120 REASONS

FOR

BEING A UNIVERSALIST.

BY J. WALKER,
Pastor of a Church in Paris, Maine.

—

PORTLAND :
Shirley and Hyde, Printers.
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DISTRICT OF MAINE, SS.

BE IT REMEMBERED, That on the ninth day of May, A. D. 1828, in the United States of America, JOSEPH WALKER, of the said District, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit: "A Glance at Deau's 120 Reasons for being a Universalist. By J. WALKER, Pastor of a Church in Paris, Maine."

In conformity to the act of Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

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WHETHER the following pages have any recourse to the "*basest* means of prevarication and slander," with which the Oxford Publisher of Dean's Reasons *very politely* charges the Orthodox, the public will judge for themselves.

In my opinion, it is not Universalism, but the *opposite* "doctrine, that needs only to be known," as established by the clear and infallible testimony of Inspiration, "in order to be believed." Though "it has to contend with the prejudices & ignorance of men," (and their wickedness too, which fills them with strong aversion to the doctrine of future and everlasting punishment ;) "yet if we give credit to the Scriptures, it must finally prevail."

If Universalism is now in some places "making rapid strides," this is no more than has been true of *Mahometanism*, and at least "an hundred and twenty" other "*isms*," which

have, in successive ages and among different nations, spread moral desolation and death in their course. The progress of a doctrine, aside from the *nature* of the means employed in its propagation, and from its *actual effects* upon the dispositions and conduct of its recipients, is *no evidence* of its truth. And when judged of by the means employed, and the effects produced upon all its firm and sincere believers, that system of doctrine, in which eternal punishment constitutes one article, will exhibit pre-eminent claims to our reception.

It is idle to call the doctrine of "everlasting punishment," or endless misery, a *Pagan* doctrine; for it is a fact capable of the best and most decisive proof, that most of the Heathen, ancient and modern, have ever been believers in Universal Restoration. Equally idle is the insinuation, that this doctrine is a tradition of the Pharisees, or an error of Mahometans; for it is a fact, that both the Mahometans and the Pharisees among the Jews, have ever been, in respect of *their denominations*, advocates of Universal Restoration; in other words, their belief has been that no Pharisee and no Mahometan could, "however enormous his sins,"

incur eternal punishment. Nor have the great body of Roman Catholics, been for ages, under the influence of this doctrine; for they "have made it of none effect by their traditions," respecting Penance, and Purgatory, and Indulgencies.

Hence, all attempts to promote Universalism, and suppress the opposite doctrine, by an exhibition of the *immoral lives* of Pagans, Pharisees, Mahometans, and Papists, is, (if I may use the *polite language* of the Publisher before referred to,) to "have resort to the *basest means of prevarication and slander.*" In proof of this, evidence upon evidence might be accumulated to almost any extent, and from historians and other writers of the first respectability.

Having made these statements, with a view to rectify some prevalent but erroneous impressions, the writer would now humbly submit the following pages to the friends of pure doctrine, vital piety, practical religion, and sound morality, in the county of Oxford, and, indeed, to all who may condescend to give them a perusal. He cannot but hope, that this feeble attempt to enlighten christians, (who are not already in possession of better means,) to fur-

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nish their children and families with an antidote to errors, to which they are daily exposed, & also, if possible, to awaken the secure sinner from the dreams of delusive hope, will receive the blessing of Heaven. Let christians *pray*, and pray *fervently*, for this result. And let all read with candor, earnest desire to know what the truth is, careful attention to the Holy Scriptures, and *much prayer*.

Though this Work is more especially devoted to a consideration of Universalism, it is hoped it may serve to increase a general knowledge of the Scriptures, and of Revealed Truth.

J. W.

Paris, April, 1828.

A GLANCE AT DEAN'S REASONS.

INTRODUCTION.

On the Use of the words All, Every, &c. in the holy Scriptures.

We are often told by the advocates of Universal Salvation, that the word *all* does not mean *a part*. However true this assertion may be, in one sense, it is, in another, and the sense intended, demonstrably inaccurate. What saith "the law and the testimony?"

Eccl. vii. 2, 3, 20: "It is better to go to the house of mourning than to the house of feasting; for *that is the end of all men*." "*All* turn to dust." But it is not the end of *all men*, without exception, to sleep in temporal death, and turn to dust. Enoch "was translated, that he should not see death," Heb. xi. 5. So also was Elijah; instead of dying, and turning to dust, he "went up by a whirlwind into heaven," 2 Kings, ii. 11.

In Matt. iii. 5, 6, we are informed that there went out to John, "Jerusalem, and *all* Judea, and *all*

the region round about Jordan, and were baptized of him." Yet there is reason to believe, that *many* in those places never received the baptism of John. At all events, so much is certain; "The Pharisees and lawyers rejected the counsel of God against themselves, *not being baptized of him*," Luke vii. 30.

The apostle requires wives to be "subject to their husbands in *every thing*;" and "children to obey their parents in *all things*." Eph. v. 24. Col. iii. 20. But *every thing*, and *all things*, here designate only what is consistent with duty to God. Wives and children are not required, by either the law or the gospel, to lie, or steal, or murder, to please their ungodly husbands and parents, who have no fear of God before their eyes. They are required to obey them, only, "in the Lord," Eph. vi. 1. Matt. x. 37. Luke xiv. 28.

St. John says to Christians, "We know that we are of God, and *the whole world* lieth in wickedness, 1 Ep. v. 19. That by *the whole world*, is not here intended *all mankind*, without exception, it is superfluous to remark; for in this sense of the word, John and his Christian brethren, were a part of the world. Nor does the phrase, *the whole world*, in this and many other passages, include the *then past*, and the *then future*, generations of mankind. And this remark is equally true, in application to many of the passages, in which are the words, *all*, *every*, and the like terms of universality. This is a fact which Uni-

versalists seem to have an unaccountable propensity to forget, when expounding their favorite portions of scripture. And no wonder; for their arguments would take wings and fly away, if they did not keep out of sight a part of the truth, pervert language, and envelope themselves in darkness.

If any one would see more examples of the use of the words, *all*, *every*, &c. in a restricted sense, he may consult the following Scriptures.—*All people*: Deut. xxviii. 10. Josh. xxiv. 18. Acts ii. 47. Luke xix. 48; xx. 6.—*All nations*: Jer. xlvi. 26. Isa. xxxvii. 18. Mal. xxiv. 9. Luke xxi. 24. Rom. ~~xvi.~~ 26.—*All the earth*: Josh. xxiii. 14. Zeph. iii. 8. 1 Kings, x. 24. Jer. li. 49.—*All Israel*: 1 Sam. xviii. 16. 1 Kings, i. 20; ii. 15. 2 Chron. xxviii. 23.—*All the Jews*: Jer. xl. 12. Acts xxvi. 4.—*All the world*: Luke ii. 1. Rev. iii. 10; xiii. 3.—*All things*: Rom. viii. 32. 1 Cor. iii. 21. Matt. xvii. 11. Zeph. i. 2. Eph. vi. 21. Phil. iv. 13. Heb. ii. 17. 1 Pet. iv. 7. 1 John ii. 20.—*All men*: 2 Cor. iii. 2. 1 Thes. ii. 15. Zech. viii. 10. Luke xxi. 17. Mark v. 20.—*Every city, place, thing*, &c. Acts xv. 21. Mark xvi. 20. Luke iv. 37. Rev. vii. 12. Gen. vi. 17; ix. 3. 1 Cor. i. 5. Isa. ix. 20. Mark viii. 25. Luke xvi. 16.

Will any one now say, that the scriptures assert what is not true? This does by no means follow. Words are merely *arbitrary signs*, which have no meaning aside from the use they obtain among man-

kind. Neither their *letters*, nor their *sounds*, have any natural connexion with the *idea* they are used to express. This may be made plain by a single example. The words, *white* in English, *blanc* in French, *leukos* in Greek, and *candidus* in Latin, different as they are in their *letters* and *sounds*, are all used to express *the same color*. And had those words only been so used, they would just as naturally have denoted the color of *red*, or *green*, or *blue*, as the color we now designate by them. It is not *nature*, but *use*, that gives words all their meaning. Independent of their use, no word has in fact any meaning. Every word, therefore, expresses just what it means according to the use it has obtained among mankind. Ignorant of this use of any word, it conveys to us no correct idea. This is the reason, why we cannot understand the discourse of a Hindoo, as well as that of an American.

It is not necessary to my present purpose, to enter into any consideration of *the different classes* of propositions which logicians denominate *universal*. One thing is certain. In no age, have mankind confined the use of the words, *all*, *every*, &c. to such propositions, as are *absolutely universal*. Those words have ever been used as the sign of *universality* in propositions, which are known to have *exceptions*. When Solomon said, "*All turn to dust*," he knew, that Enoch and Elijah were *exceptions*. And Matthew knew, when he said, that "*All Judea* and

all the region round about Jordan, were baptized of John," that the "Pharisees and lawyers" were *exceptions*. Yet they stated *only* what was TRUE. For they used language, *according to its common acceptation*.

SECTION I.

Proving that Endless Punishment is just, and is the penalty of the law.—Reasons 16, 109.

REASON XVI.

"Though the death that followed transgression, affected both body and soul, and, for any thing men could do, would have reigned forever; yet in the purpose of God, it was not eternal." Hosea xiii. 14 —"O death, I will be thy plague; O grave, I will be thy destruction!"

Evidence that God will bless, and forever save the children of his grace, is no evidence, that all our race will ever be his children by adoption, and partake of the provisions of his house. It is true, that all mankind, (whoever die, see *Introduction*) will be raised from the grave, and be delivered from the power of temporal death. But some will then be "unjust," and will "come forth to the resurrection of damnation," and remain filthy forever. John v. 29. Acts xxiv. 5. Rev. xxii. 11; xiv. 11.

Mr. D. admits that the death, consequent on

transgression, "*for any thing that man could do, would have reigned forever.*" By *forever*, he means absolutely *endless*; for in any *other* sense of the word, he (being a Restorationist, and admitting *future* punishment,) believes in death *forever*. Consequently, it follows from his own statement, either that endless punishment is just, or that salvation is not of *grace*, or *mere undeserved favor*. For all that men could do, God might *justly* have abandoned them to all the horrors of *endless death*. To deny this, is to deny all grace in salvation; for it is a dictate of reason, that there can be no grace in God's delivering mankind from evils, to which he could not *justly* have abandoned them.

Thus we see that, as surely as there is any grace in our deliverance from *death forever*, endless punishment is just.

If any deny, that salvation is of grace, they ought at once to avow Deism, and no longer make pretensions to faith in Christianity. For all who admit the doctrine of salvation by grace, must also, if they will be consistent, admit, that God was under *no obligation*, in point of justice to the human family, to provide a Saviour. Hence they must admit, further, that he might, in *perfect justice to mankind*, have left them all to suffer an *eternal* death, an *endless* punishment. *The justice of eternal punishment is further defended in Sec. 8.*

REASON CIX.

"Endless misery is against the promises, and therefore not contained in the law." Gal. iii. 21: "Is the law then against the promises of God? God forbid!"

Why did not the author quote the whole of the verse, but that he saw it would at once, and directly, contradict his own proposition? "If there had been a law given, which could have given life, verily righteousness should have been by the law." The law is not against the promises, *because it cannot give life*. To be *against the promises*, in the sense of the Apostle, is to supersede them, and make them unnecessary. This he says, again and again, the law did not do. See V. 17, 18, 22, 23. In a word, the law is not against the promises, *because it does not disannul them, or does not make them of none effect, but concludes all in unbelief, and shuts up to the faith of Christ all men*, as the only possible way of escape from the wrath to come.

It is not, therefore, the doctrine of endless misery, but *the denial of it*, that is against the promises of God. It is Mr. D's doctrine, that is against the promises; for it teaches, that mankind may suffer the penalty of the law, (it being only a *temporary* punishment,) and thus save themselves by the law. It teaches another way of salvation, besides that by Christ. It teaches, that all mankind must have been saved, had Christ never come, to put away sin by

the sacrifice of himself. It teaches, that all *must be saved*, even if they *eternally* reject the gospel of Christ.

If this is not to make the law *against* the promises, it is forever impossible to conceive how any one thing can ever be *against* another. Hence, every one who denies endless punishment to be the penalty of the law, contradicts the Apostle, and places the law against the promises. But whose doctrine will stand; theirs, or the Apostle's? If that of the latter, then "endless misery" *is* the penalty of the law.

Having now seen, that endless punishment *is* just, and *is* the penalty of the law; we shall, in the following pages, endeavor to ascertain whether the Scriptures teach, that *justice*, in the infliction of such punishment, will, or will not, ever be executed.

SECTION II.

Reasons 1—15, quoted at full length.

REASON I.

"God has declared by St. Paul, 1 Tim. ii. 4: He will have all men to be saved."

The word here translated *will*, is not expressive of a *purpose* or *decree*. It is not the same word, which the apostle uses in Rom. viii. 29, 30, and oth-

er places, where he declares the gracious *purposes* of Heaven.—It here expresses merely the *preceptive will* of God, which requires “all men to be saved,” by coming “unto the knowledge of the truth,” or, in other words, receiving and obeying the gospel. God *commands* all men to be saved; and, as the means of salvation, to come unto the knowledge of the truth.

But we all know that his *preceptive will*, or his *will expressed in his commands*, is not universally obeyed. *Contrary* to this “will of God,” impurity has never been banished from the earth. 1 Thess. iv. 3. And *contrary* to “the will of God,” the church of Christ has never wholly, “with well-doing, put to *silence* the ignorance of foolish men.” 1 Pet. ii. 15.—See Reason iv.

REASON II:

“God has but one will. Job, xxiii. 13: “He is in one mind, and who can turn him?”

This reason, being founded on the preceding, is, of course, already answered. For if the “one mind” of God, here intended, be the *same* as his “will” that all be saved, it is obvious to reply, that his *will is frustrated*, by every fornicator, and various other characters. And what will be their doom? “They which do such things, shall not inherit the kingdom of God.” Gal. v. 19 – 21.

It is true, the words of Job are a declaration of

the *immutability* of Divine *purposes*. But the purposes of Jehovah are not the same thing, as his will, that every one should abstain from impurity, the ignorance of foolish men be silenced, and all men saved by obeying the truth as it is in Jesus. Nor do Universalists themselves believe, if we may judge from their own language, that "the *revealed purpose* of God" and his "*revealed will*" are the *same* thing. See Sec. 6.

REASON III.

"Jesus taught his disciples to pray, Mat. vi. 10, "Thy will be done."

It is matter of fact, that St. Paul prayed "*thrice*" for the removal of "the thorn in his flesh," and prayed *acceptably*, and yet, that the thorn *never* departed from him. 1 Cor. xii. 7 - 9. Hence it is equally a matter of fact, that the disciples of Christ may obey his command, even in the Universalist sense of it, and yet all men never be saved. God may answer them, as he did the apostle, in some other way than by a literal bestowment of what they ask. Besides, their prayer is not a prayer for the salvation of any who have died in their sins. If I mistake not, those Universalists who believe in a *temporary* future punishment, have not yet adopted the Popish custom of praying for the deliverance of souls from "the pains of purgatory."

Christians have for ages prayed, acceptably, that

the will of God, as expressed in his holy precepts, "may be done in earth, *as it is in heaven.*" Yet this will of God is not thus done; many do not love God at all; nor do any 'love him with all the heart, and soul, and mind, and strength." But it is obvious that their prayer does not include those who *have* perished in their iniquities, nor those who, though still in the land of the living, have committed "the sin unto death." 1 John, v. 16. Mark, iii. 29.

REASON IV.

— "God is opposed to the eternal perdition of any of the human race. 2 Pet. iii. 9. He is "not willing that any should perish."

Christ was *equally* "opposed" to the Jews' rejection of him, and *equally* "not willing" that they should thus bring ruin upon their own heads. He *would* have gathered them, but they *would not*; and because they would not, he even "wept over them," at the same time that he declared, "Behold, your house is left unto you desolate," and that 'the things belonging to their peace were hid from their eyes.' Mat. xxiii. 37, 38. Luke, xix. 41, 42.

The words, "not willing," are never used by authors, who write good English, to express a purpose or decree. These words, in their common, and so far as I have observed, their *invariable* use, convey no such idea. Nor does the Greek of Peter designate a Divine purpose; it being the same word,

which is used in Mark xv. 15, where it is said, "Pilate *willing* to content the people, released Barnabas unto them," and also in Luke xxii. 42, where Christ says, "Father, if thou be *willing*, remove this cup from me." Other passages might be noticed. But the meaning of Peter, especially if we read the *whole* verse, is obvious: viz. that it is not the *pleasure* of God, as revealed in the benevolent principles and commands of the gospel, "that any should perish: but that all should come to repentance."

These words of Peter, as well as the words of Paul, 1 Tim. ii. 4, which have already been noticed, are always explained by Universalists, as teaching that God has *decreed* the salvation of all men. But the original word used by Paul, is the same as in the passage where Christ said to the incorrigible Jews, "How often *would* I have gathered," &c. And the original word used by Peter, is the same as in the third Epistle of John, where it is said of Diotrephes, "Neither doth he himself receive the brethren, and forbiddeth them that *would*." In these examples, it is evident, that the words merely express *benevolent feelings*. And perhaps, as many suppose, this is all that Peter and Paul express by them; though I have given a somewhat different exposition of their language, believing that they had in view the *duty* of mankind, as well as *Divine benevolence*. At any rate, neither of them teach, that

God has *purposed* the salvation of all men. This view of their language is utterly out of the question.

REASON V.

"God created man in his own moral image. Gen. i. 26."

This is as valid a reason for believing that all men are *now* holy, as that they ever will be. As God has suffered them to become *unholy*, he may, for all reason can argue from their primeval innocence, suffer them to remain so forever.

REASON VI.

"All the attributes of God tend to promote happiness. 1 John, iv. 8. "God is love."

This reason is equally powerful as an argument that there *never has been any such thing as misery*, as that misery will ever cease to exist. For the attributes of God are "from everlasting to everlasting," the same. Their tendency to promote happiness can never be increased. Nevertheless, it is matter of fact, that there has ever been much *unhappiness* in the world. And as all this has been in opposition to the unvarying tendency of the divine attributes to promote happiness; it is obvious, that these attributes prove nothing against the endless continuance of pain and wretchedness in the universe.

But it should be remembered, that the attributes

of God do *not* tend to make any creature happy in *his sins*. To "the carnal mind," God is the most abhorrent object in the universe. When the incorrigibly wicked see him in all his glory at the last day, they will "cry to the mountains and rocks, fall on us, and hide us, from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Rev. vi. 16.

REASON VII.

"God's love is the source of man's salvation; for God so loved the world, that he gave his only begotten Son. John, iii. 16. Not to condemn the world but that the world through him might be saved. V. 17."

God did *not* give his Son, that the world, or a single individual, might be saved, unconditionally. Please to read the whole of verse 16th. "God so loved the world that he gave his only begotten Son, *that whosoever believeth in him*, should not perish but have everlasting life." By consequence, whosoever believeth not, shall not have life, but perdition. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him. V. 36. Read also v. 18, 19.

It is true, the *grand* object of God in sending his Son into the world, was not their condemnation, but their salvation. But this no more proves that *all* will be saved, than that St. Paul was instrumental of the conversion of all to whom he preached the Gos-

pel. The *grand* object of God in putting him into the ministry, was not their increasing hardness and guilt, and consequent ruin, but their conversion, pardon, and eternal life. Acts, xxvi. 18. Yet to some of his hearers, he was only "a savor of death unto death." 2 Cor. ii. 16.

REASON VIII.

"God's love to us is the cause of our love to him, and to each other as christians; for, 1 John, iv. 16, "We love him because he first loved us," and v. xxi. "He that loved God, loveth his brother also."

Some love neither God nor man. "I know you, that ye have *not* the love of God *in* you." John v. 42. Every Cain *hates* the people of God, abides in *death*, is a *murderer* in heart, and *has not eternal life in him*. 1 John, iii. 13 - 15.

REASON IX.

"All whom God loves, will be brought to love and serve him, as it is written, Ps. 86: 9, "All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name."

It does by no means follow, that God *loves*, with complacency, all nations, because he has *made* them.

Making, and *loving*, in any sense of the word, are quite different things. God does not exercise a love of complacency towards all mankind; but "is *angry* with the wicked every day." Ps. 7: 11.

And he has declared, that "the wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17.

In the *Millenium*, 'all nations shall worship and glorify God;' that is, all the nations *then* on the earth.

Nor is there here any difficulty with the word, *all*. Read Dan. 3: 7, 12. "All the people, the nations, and the languages, fell down and worshipped the golden image" set up by Nebuchadnezzar, and yet, "certain Jews" neither fell down nor worshipped. Neither in the Bible, nor in human compositions, nor in common conversation, is the word *all*, so used as to exclude exceptions.—*See Introduction.*

REASON X.

"Salvation is the effect of divine goodness. Ps. 145: 9. "The Lord is good to all, and his tender mercies are over all his works."

It has never been doubted by any one, that all mankind are subjects of divine goodness, in respect of the *common* blessings of this life, as long as their state of probation continues. And this is, evidently, the kind of goodness of which David here speaks. And by "*all the works*" of God, it is equally evident, he means not only rational, but also *irrational* creatures. v. 16. "Thou openest thine hand, and satisfiest the desire of *every living thing*." Hence, if Mr. D. has proved the salvation of all men, he has

also proved the salvation of all "birds, and four-footed beasts, and creeping things."

REASON XI.

"The first intimation of salvation in the Scriptures, contained in the declaration of God to the serpent, imports the destruction of all evil; Gen. 3: 15. The seed of the woman "shall bruise thy head."

I never knew before, that *bruising* the head of a General strikes him, and all his soldiery, into non-existence. Our Fathers bruised the head of the English nation, broke in sunder the chains of oppression, and became a free and independent people; therefore, according to the Universalist logic, Old England, head and members, is all plunged into the gulf of annihilation. But seriously, a serpent's head may be much *bruised*, without terminating his existence. In like manner, the power and kingdom of satan may be much reduced, and circumscribed within narrow limits; and yet, he, and many with him, live in sin and wretchedness forever.

REASON XII.

"The gift of a Saviour's robe of righteousness to a fallen world, was shown in the merciful conduct of the Deity to our first parents, immediately after they had sinned. Gen. 3: 21, "The Lord God made coats of skins, and clothed them."

What is this but saying, If God gives one man

any thing, he will give *all men every thing*? But, unhappily for the universalist argument, the Scriptures no where intimate, that the "coats of skins" were designed to typify *any thing*; so much as even the salvation of *one person*. We might as well, and as conclusively, argue the salvation of all men, from the fact that "God *clothes* the grass of the field;" though it be soon not only cut down, but "cast into the oven." Matt. 6: 30.

REASON XIII.

"Though sorrow and grief have so widely and so long prevailed in the world; yet, Isa. 25: 8," The Lord God will wipe away tears from off all faces;" and, Rev. 21: 4, "There shall be no more sorrow, nor crying."

For answer to the argument, as founded on Isa. 25: 8, read in the same chapter, V. 10, "And Moab shall be trodden down under him, even as straw is trodden down for the dung-hill;" which emphatically expresses utter ruin and the deepest degradation. By "all faces," the prophet did not mean the faces of all men, but of *all the pious*. Nor is Rev. 21: 4, any more to the point. The context speaks of *two classes* of men: *one*, who overcome, and inherit all things; *another*, who are "fearful, and unbelieving," &c. and "shall have their part in the lake which burneth with fire and brimstone." V. 7, 8.

REASON XIV.

"Though death with all its evils entered into the world by sin, and passed upon all men, for that all have sinned ; yet, Isa. 25 : 8, "He (God) will swallow up death in victory;" Rev. 21 : 4, "There shall be no more death;" for, 1 Cor. 15 : 56, "Death the last enemy shall be destroyed."

With respect to Isa. 25 : 8, read again V. 10; and with respect to Rev. 21 : 4, read again, V. 7, 8, which have just been in part quoted.—There is a "*second death* for the wicked. But the righteous will, by their "resurrection unto life," not only be delivered from the *first* or temporal death, but have a glorious immortality in heaven. This is what the apostle teaches in 1 Cor. 15 : 56; a verse, which, if the subject of the chapter be attended to, will be seen to speak only of the truly pious, and not of the whole race of man. But for other passages of scripture, even so much as the resurrection of the wicked could not be proved.

REASON XV.

"Though all have sinned after Adam's example, and come short of the glory [of God ;] yet, John 1 : 24," The Lamb of God taketh away the sin of the world."

God says, Ezek. 24 : 13, "*I have purged thee, and thou wast not purged ;*" that is, after I had purged thee. So Christ may be said to "take away the sin of the world," though it is *not* actually taken

away. Neither of those passages appear to speak of the *actual removal* of sin or guilt, but only of the provision made, and the means used, for its removal. God made provision, and used means, to purge the corrupt Jews; and, in this sense, he purged them, though they continued as vile as ever. Christ has made provision, and instituted means, for taking away the sin of the world; and, in this sense, he does take it away, though multitudes have *much more sin*, than if he had done nothing. John 15 : 22.

But suppose we admit, that *the taking away the sin of the world* did import *its actual removal*; the expression would be perfectly consistent with the *endless perdition* of many of our race. The Bible abounds in examples, in which by the *world* is not intended every individual of the whole race of man. "The fall" of the Jews was not "the riches of the *world*," in the Universalist sense of the word; for the *Jews who fell, were a part* of the human family. Rom. 11 : 12. Nor was "the casting away of them the reconciling of the world," in the Universalist sense of the word; for those who were *cast away* were a *part* of the human race. V. 15. The disciples of Christ, though a *part* of the human family, "are not of the *world*." John 17 : 16.

The word *world*, in its more common use by the inspired writers, denotes merely a *large number*, or, at the most, a *large proportion* of mankind. Nor does this word, of itself, designate *character*; but

is used to denominate the *unregenerate*, merely because they were formerly, as they now are, *the larger part* of mankind.

Hence, as God the Holy Ghost uses language in his word, Christ may actually take away the sin of the *world*, and receive the *world* to heaven ; and yet, hundreds, and thousands, and millions of our race, " go away into everlasting punishment."

If it be asked, whether it be a sentiment among the believers in future and eternal punishment, that a *large proportion* of the human race will be saved, I answer, *Yes*. It is believed that, however small the proportion of the pious to the wicked, in all former periods, and in the present age, a time is coming, when all who shall then live on the earth will be righteous. It is believed, that such vast multitudes of pious persons are yet to inhabit the earth, that at the last day, it will be seen, that *hundreds*, if not *thousands*, will be saved, to one that is lost. Though often reproached and slandered, as maintaining that ' sathan will finally run away with far the greater part of God's rational offspring,' the Orthodox believe no such thing. See *Hopkins on the Millennium*, *Edwards*, *Emerson*, &c.

SECTION III.

REASONS XVII—XXXI.

Stated in the words of the Author, when necessary to exhibit fully his meaning; at other times, more briefly.

REASON XVII.

“Christ opened a new and living way to the favor and presence of God; he hath entered into heaven itself, now to appear in the presence of God for us.” Heb. ix. 24.

But it is equally true, that sinners do not all accept the new and living way of access to the favor of God. John v. 40: “Ye will not come to me, that ye might have life.” And for those who sin *wilfully*, in opposition to a “knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries,” or enemies of Christ; and they shall have “a sorer punishment,” than the despisers of the law of Moses: Heb. x. 26—29.

REASON XVIII.

“By accepting the offering of Abel, God showed his purpose of saving the world by the offering of Christ, who hath” “offered himself without spot to God, to purge our consciences from dead works,” &c. Heb. ix. 14.

So, because “the Lord had respect unto Abel, and to his offering, *but unto Cain and his offering had*

not respect," as we read, Gen. iv. 4, 5 ; therefore, Cain, and all like him, will surely be saved by Christ. If this be sound argument, what can be unblushing folly ? The whole history of Abel and Cain teaches us, that God will accept *believers*, and reject *unbelievers*. For it was "*by faith*," that "Abel offered unto God a more excellent sacrifice than Cain : " Heb. xi. 4.

REASON XIX.

"God's preservation of Cain, after his murder of his brother, indicated his intention of saving from death a sinful world, by the death of his Son ; he 'set a mark upon Cain, lest any finding him should kill him ;' and thus, by a special providence, secured him from death : " Gen. iv. 15.

What is this but saying, that, because vengeance was not executed upon Cain *immediately*, no murderer, and no sinner, can ever perish ? But such reasoning is no more new, than strange. Ps. x. 15 : "*Wherefore doth the wicked condemn God ? he hath said in his heart, Thou wilt not require it.*" Perhaps Cain reasoned in the same manner, as his genuine descendants. "Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil : " Eccl. viii. 11.

REASON XX.

The preservation of Noah and family in the ark,

teaches the salvation of all men from the floods of death. 1 Pet. ii. 21: 'The like figure whereunto even baptism doth now save us.' Acts ii. 38, 39: 'Repent, and be baptized, every one of you, &c. and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.'

By those *afar off*, the inspired writers always mean the Gentiles. Peter declared that the promise was *to as many of them* as the Lord should call, and to no more. Nor did he say the Jews should receive "the gift of the Holy Ghost," unless they should "repent," and "be baptized in the name of Jesus Christ for the remission of sins;" that is, with faith in him for pardon, or justification. But baptism will save no *unbelieving* and *impenitent* person: Mark xvi. 16; Luke xiii. 3.

The whole history of Noah's preservation teaches us, most clearly, that God will save all believers, and destroy all unbelievers. He was a believer; and those that perished in the flood, unbelievers. He was saved by *faith*; and they were destroyed for their *unbelief*, and its various fruits of unrighteousness: Heb. xi. 7.

REASON XXI.

The wonderful manner in which the lives of all who entered the ark, were preserved, sets forth the efficacy of God's covenant of grace in Christ. 2 Sam. xxiii. v. "He hath made with me an everlasting covenant, ordered in all things, and sure."

None but believers can in truth say, "He hath made with me an everlasting covenant." To such, the covenant of God is as sure, as his "oath and promise, two immutable things," can make it. But the words of the Apostle, "all men have not faith," have been true in every age, from the time of the revolt in Paradise to the present day. And, in respect to unbelievers, of what avail is the efficacy of God's covenant with his people? See, for answer John iii. 36.

REASON XXII.

Universal salvation is argued from the "bow in the cloud," as a seal of God's "covenant with Noah and all flesh." Gen. 9 : 13.

But if this proves the salvation of all men, it equally proves the salvation of every living thing; fowl, cattle, and every beast of the earth. For that covenant was made as expressly with every kind of animal that perished by the flood, as with Noah. v. 10. An argument which goes to people heaven with every kind of animal, must be preposterous indeed.—
Reason 10.

Nor is it any more to the purpose to say that the rainbow, which God appointed to be a sign of his perpetual goodness to all flesh in temporal things; is also the sign of Christ the conqueror of death, and the glorious pledge of the covenant of his grace, who bringeth salvation to all men," because we read,

"There was a rainbow round about the throne," and "a rainbow was upon his head." Rev. 4 : 2. 10 : 1. For every intelligent and unbiassed reader well knows, that such language is only a *figurative representation* of the glory of Christ.

We are no where in the Bible, informed, that either the Father or the Son "bringeth salvation to all men;" but only, that "the grace of God that bringeth salvation, hath *appeared* to all men." Tit. 2 : 11. But of what avail is this to those who do not receive and obey its "teaching"; viz. to "deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world?" v. 12.

REASONS XXIII—XXX.

"These reasons are founded on what God 'declared' to Abraham, 'repeated' to him, 'renewed' to Isaac, 'confirmed' to Jacob, &c. Though given as eight reasons, they are but one. The Scriptures cited are—Gen. 18 : 18. Gal. 3 : 16. Gen. 12 : 3. 22 : 18. 26 : 3—5. 28 : 14. Gal. 3 : 9. Heb. 8 : 17.

I begin with the last, viz. "Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Nothing can be more obvious, than that the Apostle here speaks merely of the "heirs of promise," and that he gives not the least intimation respecting their number. But his words clearly imply that their number is not co-extensive with the human race. The designation of a particular class of

persons, always carries with it an idea of another class. When we speak of "the heirs to an estate," we always mean certain persons, exclusive of others who are not heirs.

Gal. 3 : 19. "He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ." It is incumbent on those who cite this passage in proof of Universalism, first to demonstrate the universality of faith. For it is certain that none are "included in Christ" but believers.

The other passages are produced by the author, because they speak of "*all the nations*," &c. as blessed in Abraham, and in his seed. As to the word, *All*, see *Introduction*. Also *Rea. 9*.

But why argue here with the author a moment? Look at his next Reason, and let him confute himself.

REASON XXXI.

"All *nations* have never yet been blessed in Christ, much less have all the *kindreds* and *families* of the earth been blessed with the light of the Gospel; this blessed promise of salvation to all, remains yet to be fulfilled; for Micah 7 : 20, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

It is true, the millennial glory and prosperity of the church will surely come, when all nations, families, and kindreds, then on the earth, will be blessed in

Abraham and his seed. But what does this prove, respecting the salvation of every individual of our race ? Why, surely just nothing. Families, and even nations, have never yet been blessed in Christ, and have died in total ignorance of the Gospel. They have, to borrow the words of our author, in his next Reason, "*perished in their iniquity.*" What then, is to be their eternal portion, their *endless* state ? Unless their *deliverance from perdition can be proved*, all his preceding reasons, and all that follow, are, he himself being judge, "empty as the baseless fabric of a dream."

SECTION IV.

Mr. D's principal reasons for believing in the Restoration of the Damned : Viz. 32—36, 40, 69, 95, 103, 108.

REASONS XXXII—XXXIV.

The argument is this : "Though the old world were disobedient in the days of Noah, and perished in their iniquity, yet Jesus owned them his, by visiting them in their prison, after his death ;" he "preached to them the Gospel of salvation, though they had died in their sins so many years before ;" therefore, "those who perish in every age, will have the same privilege," The scriptures cited as proof, and which will be quoted in a moment, are 1 Pet. 3 : 18—20. 4 : 6. Ezek. 18 : 29.

In regard to this argument it may be remarked;

that the *conclusion* does not follow from the *premises*, nor are the *premises* supported.

1. The conclusion does not follow from the premises. This must be obvious to every person, of much discernment and reflection, and whose intellectual vision is not obscured by a blind attachment to some favorite system. Admitting that Christ did, *after his death*, visit the spirits of the old world in their prison of woe, and there preach to them the Gospel; it would no more follow from this, that "all who perish in every age, will have the same privilege," than it follows from the health and riches and honors of *one* person, that *every* person is destined to have the same blessings. Equally obvious is it, that the passage of scripture cited in support of the *conclusion*, affords it *no support*. "Are not my ways *equal*?" saith the Lord. *Equal* as here used, does not express an equality in the distribution of blessings to all men. Read another clause in the verse: "Are not your ways *unequal*?" The meaning is obvious, even at the first blush of the words. God's ways *are equal*, in that all his requirements and all his judgments are perfectly *just*; and the ways of men *are unequal*, in that they do not keep inviolate divine precepts, nor humble themselves under the frowns of his providence.

This truth was exhibited by the mouth of the prophet, with special reference to the proverb among the Israelites, "The fathers have eaten sour grapes,

and the children's teeth are set on edge." V. 1. They believed, or at least pretended, that they were suffering under various calamities, not for their *own* sins, but for the sins of *their fathers*. This was not true. Of the son, who refrained from the sins of his father, God says, "he shall not die for the iniquity of his father, he shall surely live." V. 17. In a word, God's ways are equal, in that he never punishes an *innocent son for the iniquity of his father*. Read the whole chapter.

2. The *premises* of Mr. D. are not supported. To prove this, however, after showing the fallacy of his conclusions from them, let it be observed, of no consequence, as it respects our inquiry into the truth or falsehood of Universalism. Still, it may be well briefly to explain the passages of Scripture, which he adduces.

1 Pet. 3 : 18—20. "Being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." This passage gives no intimation that Christ did, *after his death* on the cross, visit the spirits of the old world. For *how* did he go and preach to them? It was, the passage informs us, "by the Spirit." It says, "quickened by the Spirit, *by which*," i. e. by the Spirit, "he went and preached," &c.

The passage also informs us *when* he went and preached to them, *by the Spirit*. It was, *when* the long suffering of God waited, *in the days of Noah*; it was *while* the ark was preparing. It was *during* the "*hundred and twenty years*," in which Noah was "a preacher of righteousness" to that wicked generation. Gen. 6: 3. 2 Pet. 2: 5. During that period of exceedingly long suffering, a period much longer than the whole life of man at the present day, the Spirit not only strove with those obstinate sinners, but influenced and guided Noah in his preaching to them. Thus Christ, not in person after his death, but *by the Spirit*, preached to the old world, *in the days of Noah*, even *while the ark was preparing*, and the long-suffering of God delayed the deluge.

If it be inquired, in *what prison* were the spirits of the ante-deluvian world, it may be replied that, according to Mr. D. the *prison of hell* is intended by Peter. I can see no reason for dissent from him, in this opinion. And this suggests an answer to another question, often asked, viz. *when* were they spirits in prison? As soon as they "died in their sins," and "perished in their iniquity." Peter speaks of them as continuing to be in prison, *in his day*. Nor does it yet appear, that they ever have been delivered from it, or that they ever will be delivered. Dreadful as this idea is to think upon, it is not safe to believe the contrary without evidence. But as

yet, no evidence, and nothing that so much as looks like evidence, appears.

If any choose to understand by the *prison* either "the human body," or "human corruptions," the passage will still be equally far from affording the least support to the doctrine of universal restoration. For the fact, that Christ preached to the ante-deluvians by the Spirit, while they were in the body, and wallowing in their corruptions, is no evidence, that they ever have been, or ever will be, restored to the moral image, and the favor of God. Many hear the Gospel, who never cordially believe and obey it. Luke 19 : 42.

In proof that the old world *embraced* the Gospel, it is in vain to quote 1 Pet. iv : 6. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." The very words of Peter show that the persons, of whom he here speaks, whoever they were, *did* hear the Gospel *before* they died. The Gospel *was* preached to them, and they *are now* dead, is the obvious statement of the Apostle. They heard the Gospel preached, were afterwards judged according to men in the flesh, though they lived according to God in the Spirit, and then died.

By *men in the flesh*, we are to understand such persons, as are mentioned in V. 4. "They think it strange that ye run not with them to the same excess

of riot, *speaking evil of you.*" Real christians were *judged according to men in the flesh*, when their ungodly opposers, who continued to "walk in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," *spake evil of them, defamed their characters, and made them as the filth of the world, and the offscouring of all things.* But they were judged falsely. Though *judged according to the depraved inclinations and passions of the unregenerate and the vicious*, they "lived according to God in the Spirit," or *in obedience to his commands.*

The verse under consideration does not appear to have so much as the least allusion to the old world. It speaks of christians, who lived in the faith and practice of the Gospel, though *most falsely* judged by an ungodly world. And there is some reason for believing, that it has an especial respect to such christians, as had suffered *martyrdom*. Referring to the death of Christ in V. 1. the Apostle calls upon christians, saying, "Arm yourselves with the same mind." The martyrs, like their Master, were not only falsely judged worthy of death by their persecuters, but were actually put to death as the vilest malefactors.

If it be asked, in what sense it is said, that the Gospel was preached to them *for this cause*, not only that they might live according to God in the Spirit, but also *that they might be judged according to*

men in the flesh ; we answer, in the same sense as Christ says, " I came not to send peace, *but a sword*. For I am come to set a man *at variance against* his father, and the daughter *against* her mother, and the daughter-in-law *against* her mother-in-law." Mat. x. 34, 35. The Gospel of Christ has, in every age, been the *occasion* of much *variance* among mankind, and even between the nearest relatives. The Apostle would have christians to whom he wrote, understand and remember, that their persecutions, and their daily exposure to a violent death, were the natural consequence of the Gospel's being cordially received by some, but hated and rejected by others. " If they call the Master of the house Beelzebub, how much more them of his household ! "

REASON XXXV.

" The Scriptures promise happiness to extend as far beyond misery and punishment, as thousands exceeds units ; see Ex xx. 5, 6. " Visiting the iniquity of the fathers, &c. " For his anger endureth but for a moment," &c. Ps. xxx. 5.

" Them that *hate* me," and " them that *love* me," are two different classes of persons ; and, for all any thing intimated in the passage, may retain their distinctive characters *forever*. Though God visits the iniquity of the fathers upon their wicked children, who walk in their steps, *unto the third and fourth generation of them that hate him* ; yet he shows mercy *unto thousands of generations of them*

that love him and keep his commandments. That here is no promise, and not even the least intimation that the "misery and punishment" of the *generations that hate God*, shall ever come to an end, it is superfluous to remark.

And equally superfluous is it to observe, that the quotation from Ps. xxx, is addressed only to the "saints," and speaks solely of God's parental chastisement of *his peculiar people*. Verse 4. Indeed, it would be well to read the whole Psalm.

REASON XXXVI.

The Author asserts, that "endless sufferings are incompatible with the mercy of God." But how does he prove his assertion? By applying to the world, what inspired men apply *only to the church and to christians*. Ps. ciii. 8, 9. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever." Jer. iii. 12. "For I am merciful, saith the Lord, and I will not keep anger forever." Lam. iii. 31. "For the Lord will not cast off forever."

God "will not *always* chide" the *righteous*, for their infirmities and imperfections, which sometimes bring upon them his chastising rod; "nor will he keep his anger forever," against them; nor "cast" them "off forever." This, instead of proving that "endless sufferings are incompatible with the mercy of God" to *all men*, only proves that such punishment is incompatible with his mercy to *his cove-*

nant-keeping people. But the inference from this is obvious, viz. that God will cast off *forever* the *un-righteous*, and will *forever* keep his anger against them, and will punish them *always*, even with "endless sufferings."

It is high time for many to learn, that all mankind are not members of the church, nor are they truly pious. Mr. D's application of promises is, however, no "new thing under the sun." There were of old some who called themselves 'priests' of the Most High, who "put no difference between the *holy* and *profane*." Ezek. xxii. 26.

The *ungodly* have "no part nor lot" in the promises of God to the *righteous*. His promises are of the nature of an *un-negotiable* note. Such a note is valid only to the person to whom it *is* given, and by whom it *is* received. Such a note written, and offered *as a gift*, is not binding, until accepted. The final rejector of it, never has any claims upon him by whom it was offered. In like manner, none, but those who actually receive the promises of God by a living faith, have any claim to their fulfilment.

REASON XL.

God "hath solemnly promised their return to happiness," even "Sodom, the cities of the plain and Jerusalem." Ezek. xvi. 53. "When I shall bring again their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daugh-

ters, then will I bring again the captivity of thy captives, in the midst of them."

Whatever may be the exact import of this passage, several remarks are obvious:

1. The words Sodom, Gomorrah, &c. are often used figuratively, in the Scriptures, and denote not those whom God destroyed by fire from heaven, but *persons like them* in wickedness. Thus the kings of Judah are called "rulers of *Sodom*," and their subjects "people of Gomorrah." Isa. i. 9. See also Isa. iii. 9. Jer. xiii. 14. Rev. xi. 8.

In the *figurative* use of the word *Sodom*, its 'returning from captivity' denotes the conversion of idolators.—*Lowth*.

2. Thus understood, the passage under consideration is explained by facts. Many of the Persians did renounce their idolatry, and embrace the religion of the Jews, before the return of the latter from captivity. "Many of the people of the land," of Persia, "became Jews:" Esth. viii. 17. *Josephus*.

3. It is very plain, from the passage itself, that the Prophet does not speak of the restoration of the ancient inhabitants of the literal Sodom, which God destroyed by a storm of fire and brimstone from heaven. For the restoration of the Jews, of which the Prophet speaks, was their deliverance from their bondage to the Babylonians; and that deliverance the Jews were to receive, according to the passage, "in the midst of them;" that is, "in the midst of

Sodom and her daughters, and Samaria and her daughters." But the Jews were *not* delivered from the Babylonish captivity, *in the midst of*, or *in connexion with*, the Sodomites that perished in the days of Abraham. Hence, all attempts to prove, from the passage, the restoration of *those Sodomites* from the abodes of woe, are demonstrably vain.

4. As it is thus evident, that the Prophet says nothing about the deliverance of the literal Sodom from "the vengeance of eternal fire," it follows, that he says nothing about *such* a deliverance of Samaria, Jerusalem, or any of the human race.

REASON LXVI—LXVIII.

These reasons speak of the restoration of Moab and Elam. The Author says, "The threatening of God, 'Moab shall be destroyed from being a people,' has long since been completely fulfilled; yet he has promised, "Yet will I bring again the captivity of Moab in the latter days:" Jer. xlviii. 42, 47. He mentions the "similar declaration of the destruction of Elam," and "its final restoration," chap. xlix. 37, 39. From hence, he concludes, that the Moabites and Elamites "are to be *restored to happiness in a future state*, unless those express promises of God fail of being accomplished;" and also, "all which have been or shall be destroyed by the judgments of God:" Deut. xxxii. 39.

A little knowledge of history would have saved Mr. D. the trouble of stating such an argument, as this.

Both the threatenings and the promises respecting Moab and Elam have long since been *literally* fulfilled, by their *civil* captivity, and deliverance from it.

Moab was made captive by Nebuchadnezzar, soon after the Jews ; but they were afterwards *restored to their country* ; and were “ a great nation,” after the destruction of Jerusalem by the Romans.

Brown, Lowth, Josephus.

Elam, sometimes called Elymais, was a province of Persia, in which was the city Shushan : Dan. viii. 2. The word sometimes denotes, according to Dr. Jahn, the whole of Persia. The *Elamites*, like the Moabites, were made captive by Nebuchadnezzar, but *afterwards gained their freedom*, and were among the instruments employed by divine Providence, in the deliverance of the Jews from the Babylonish captivity.—*Josephus* ; *Scott on Isa.* xxi. 2. *and Jer.* xlix. 34. *Calmet.*

What now becomes of the Author's argument, that the Moabites and Elamites “ are to be *restored* to happiness in a future state ?

It should be further observed, that Mr. D. is grossly incorrect in his assertion that “ the nations of Moab, Elam, and others that might be mentioned,” (but which he does *not* mention,) “ have long since been *entirely cut off* from the earth. *Elam*, Persia, is not cut off to the present day. It was reduced to captivity by Nebuchadnezzar, according to the Divine threatening by the prophet ; and

according to the Divine promise, was restored to her rank as a nation, and remains so at this day. And the *Moabites* still live on the earth, though their *national name* is lost ; having been incorporated with the Arabians, and other nations. *Scott* on Zeph. II : 9. *Brown's Dict. Bib.*

What now becomes of the Author's argument, even if we admit, that the promises he quotes, are promises of spiritual and saving blessings ? for, in order to find Elamites and Moabites to receive those blessings, we have no occasion to leave the earth, and search the regions of darkness and woe.

I know not to what other nations the writer alludes, but without naming them. But it is certain, that the *Ammonites*, and some other ancient nations, who no longer retain their *national name*, are incorporated with the Arabians.—*Calmet*. Of course, they are not, in respect to any thing but their *name*, “entirely cut off from the earth.”

As to Deut. XXXII : 39, let the reader attend to the verses in connection with it.

REASON LXIX.

The writer refers to the following passages, to show that the effect of the judgments of God is, to bring the wicked to a saving knowledge of him : Ezek. VI : 14. VII : 27. XI : 10, 12. XII : 15, 16, 20. XIII : 9, 14, 21, 23. XIV : 8, &c. &c. Instead of mentioning chapters and verses, I will

now merely refer to the *chapters* mentioned by Mr. D. and also to *all the chapters* of Ezekiel, in which are found parallel passages : 15, 16, 20, 22—26, 29, 30, 32—34—28, 35—39.

In all these passages we have the phrase, *thou shalt, or ye, or they, shall know that I am the Lord*. This declaration, on which the author founds his reason for restoration, occurs in the chapters referred to *sixty-six times*. The following remarks will show how much universalism the declaration contains.

1. The declaration is made in no instance, in application to all the world. It is addressed, sometimes to the Jews, sometimes to individuals, and sometimes to Babylon, and other nations *specified*, but not to every individual nation. Whatever, therefore, the declaration means, it teaches nothing respecting the salvation of all men, without exceptions.

2. What the prophet says of the salutary effect of divine judgments, is said, not of all men, nor of all the Jews, but of "a *remnant*." Chap. vi : 8. Multitudes should perish, and the remainder should *know* that Jehovah is the true God. V. 11—14. Ch. xx : 38. The word *remnant*, or some other word of similar import, frequently occurs. Ch. xi : 13, 21. xiv : 29. vii : 16. xx : 13, 14.

3. The judgments more especially intended in those passages, are judgments upon men, *while in*

this world ; and the effect, "ye shall know that I am the Lord," was to take place, *while they were in this world*: as is evident from almost every chapter referred to. But it is a fact, established by both sacred and uninspired history, that many of the Jews *did not break off their sins* under the calamities they suffered, *but grew more hard and more vile*, until the vengeance of Jehovah swept them from the earth with the besom of destruction.

4. If some of those passages speak of the restoration of the Jews, it is certain that the restoration intended, is to take place in the *present* world. Of course, it does not at all affect the state of those, who shall *previously* have died in their sins. Proving that the Jews, who shall be alive on the earth at some future period, will be converted to the Lord, is proving just nothing in favor of those who depart this life, *before* that period arrive.

It is no objection to this statement, that it is said, "ye shall know," &c. The Jews are often addressed *as a nation*, beginning with Abraham, and living as long as any of his descendants continue on the earth. Besides, the "ye" are several times distinguished from those that perish. Chap. xx : 38. xiv : 22.

5. Several of the passages evidently predict only the removal of *speculative* error. In this sense, the Jews have "known the Lord" as the true God

in distinction from all Pagan gods, ever since the Babylonish captivity ; they have long since been cured of idolatry. Every one acquainted with their history, knows, that they often suffered every thing but death, and some of them this too ; rather than submit to idolatry, when their enemies were determined to impose it upon them. As to the doom of those who " know the Lord " only *speculatively*, see Luke xii : 47.

Let every person examine critically all the passages in the book of Ezekiel, in which occurs the words, " ye," or " they shall know that I am the Lord ;" and he will find that the knowledge often intended, is only such as the most hardened rebels against God may possess forever, without any change of character ; and that, however many instances occur, in which experimental knowledge is intended, they teach nothing respecting all men.

REASON XCV—CIII.

These reasons for Universal restoration, are founded upon Romans xi : 11, 12, 15, 21, 23—27, 29, 32, 33, 36.

I shall not now stop to quote those verses ; the whole chapter ought to be read, attentively, by every one, to whom it is not familiar. Nor, after what has been said under the preceding reasons, can many words be here necessary.

It is obvious, the Apostle here speaks of the

Jews as a nation ; of course nothing can be argued from his words respecting the state of individuals. The *Jews as a nation*, were delivered from the Babylonish captivity ; but many *individuals* died before the time, and therefore were *not* restored to their land.

The Apostle admits, that the Jews of his day had been cast away, except " a *remnant* according to the election of grace." V. 5. "Because of their unbelief they were broken off" from the church, called the "good olive tree." V, 20, 24.—Hence *the receiving of the Jews*, must denote, their restoration to a standing in the visible church; an event, *which can take place only in this world*. Of course, this restoration is *exclusive* of all who die in their sins. It is a restoration of *believers* in Jesus of Nazareth, as the true Messiah. V. 23.

It is true, "all Israel shall be saved." But what does this prove respecting the salvation of such as live and die, blaspheming the only name under heaven by which any one can be saved? Why, nothing. For the Apostle expressly declares, "They are *not all Israel*, which are of *Israel*."—Rom. ix: 6. And here is conclusive evidence, that God has not promised, that all the literal descendants of Abraham shall inherit eternal life. In order, therefore, to show to the whole intelligent universe, that his "gifts and calling are without repentance," or are without any change in his purpos-

es or promises, God is under no necessity of saving all the Jews, without exception. The Apostle often distinguishes between the *true or spiritual Israel*, and *Israel after the flesh*. Rom. xi: 7. ix: 27, 20.

REASON CVIII.

Mr. D. believes in universal restoration, as he says, "Because the language applied to happiness is much stronger than that which is applied to misery."—By a moment's attention to the passages he cites, we can ascertain whether his *assertion* is true.

Isa. LXV: 17. "Ye shall not be confounded *world without end*."—This language, in the original Hebrew, is no stronger than Dan. xii: 2, which speaks of the "*everlasting contempt*" of the wicked; for the Hebrew word, denoting the *duration* of their contempt, is the *same*, as in the phrase rendered "*world without end*." "World without end," therefore, is *everlasting*. How often this word is applied to punishment, we need not stop to state.

1 Pet. i: 4.—"An inheritance *incorruptible*, that *fadeth not away*."—*Incorruptible*, is no stronger than *fadeth not away*. And *fadeth not away*, is no stronger than *dieth not*, and *is not quenched*, which is spoken of the punishment of the wicked. Mark ix: 44, 46, 48. Nor is the *Greek* any stronger in Peter, than in Mark.

Heb. xii: 28.—“A kingdom, which *cannot be moved.*”—This is no stronger than the language used respecting the regions of woe; its “fire *never* shall be quenched.” Mark ix: 43, 45.

Luke xx: 35, 36.—“They who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; *neither can they die any more,*” &c.

Whether we look at the English or Greek Testament, this is no stronger language respecting the duration of happiness, than we have just quoted from Mark ix, respecting the duration of misery. The *righteous die no more*, and the *worm of the wicked dieth not*, nor is their fire quenched.

2 Cor. iv: 17.—“*A far more exceeding and eternal weight of glory.*” “Here is a glory far exceeding *eternal*,” says Mr. D. But where did he learn his grammar? A school boy, of common honesty and sensibility, would be ashamed of such an assertion. The meaning of the Apostle is too plain to be easily mistaken. He speaks of afflictions, as working out for believers a *far more exceeding weight of glory*, than would otherwise have been their portion. And this *weight of glory*, however great, is *eternal*.

If it be said, that the word *and*, between *weight* and *eternal*, is added by the translators, I reply, *leave it out*, and the sense of the passage is not affected in the least. Should any one appeal to the

Greek, it will at once confound Mr. D's comment. He will there find the Apostle teaching, just what the common translation expresses, that the christian's *eternal* weight of glory is *unutterably* or *unspeakably* great. He will see, that *far more exceeding*, does not designate the *duration* of future happiness, but merely, its *magnitude*! And he will find, that its *duration* is expressed by the word *eternal*, merely. Hence its duration is expressed by no stronger words, than the duration of future misery. Mark III: 29. The *same word* is used, Mat. xxv: 46, where happiness and misery are both mentioned, as of equal duration; though it is there rendered *everlasting*. But in the Greek, there is but *one word* for *everlasting* and *eternal*. And this remark is true, generally, if not universally, in application to the numerous passages in the New Testament, in which the word *everlasting* occurs. This fact it may be well for the mere English reader of the Bible to remember.

Heb. VII: 16.—“*The power of an endless life.*” As these words were spoken by the Apostle only in application to Christ, they teach us *nothing* respecting the duration of future happiness. But had they been spoken for the very purpose of designating the duration of happiness, it would have been easy to show, that the language is no stronger than is often used respecting future misery.—The word *endless*, is used only in one other pas-

sage in the Bible; in which we read of "*endless* genealogies." 1 Tim. i: 4. Hence the word *endless*, does not always mean *absolutely interminable*. Either in the Bible, or in human composition, or common conversation, it is no stronger a word for expressing infinite duration, than *everlasting*, *eternal*, *forever*, and *forever and ever*.

SECTION V.

Containing the remainder of the Reasons: viz: 37—39, 41—65, 70—94, 104—107, 110—120.

Thereasons for Universalism now to be considered, are of the same general nature, as those attended to in the preceding sections; only, perhaps, much weaker. Hence the *whole one hundred and twenty* reasons have been already answered.—In what follows, therefore, we shall aim at little more than a brief explanation of the passages of scripture, pressed into the service of a doctrine in favor of which they have no bearing.

REASON XXXVII.

Heb. x: 1. "The law having a shadow of good things to come," &c.—Gal. iii: 24. "Wherefore the law was our school master to bring us unto Christ that we might be justified by faith."

It is true, the "law with its types and offerings had allusion to Christ and his gospel." *But*, because the law had been to Paul and to other be-

lievers a successful school-master, it does by no means follow that it is so to all mankind. A school master often fails of accomplishing his design with not a few of his pupils. And whatever be the tendency of the law, it is a matter of fact, that thousands of the ancient Jews were not led by it to the saviour and were not justified by faith in him.

The most obstinate unbelief reigned almost universally among them, in the time of Christ and his apostles ; and this has continued down to the present day. This Mr. D. virtually acknowledges, and, therefore, assigns reasons for believing in their deliverance from future punishment. These reasons have been considered in the preceding section, and shown to be empty and delusive. As, therefore, the figment of a purgatory, or of temporary purifying punishment, has not been established, it follows, that, though the law be a school-master, and a good one too, some are never led by it, either in this or the future world, to submit to Christ for justification and eternal life.

Luke 11: 10. — "Behold, I bring you glad tidings of great joy, which shall be to all people." On the word *all*, see *Introduction*. The import of the verse, however, is, that the blessing of Abraham, instead of being confined to the Jewish nation, as under the Mosaic dispensation, should come on the *Gentile nations*. It began to be fulfilled, when the rejection of the gospel by the Jews became the

occasion of its being published to the Gentiles.—
And it will have a very glorious accomplishment
in the time of the Millennium. Reas. 41.

It is truly astonishing, to hear men of common sense argue on the principle, that the gospel cannot be *good tidings* to any except those who receive it. Are not the tidings of an infallible remedy for a disease, with which we may be afflicted, *good tidings*, whether we regard them or not. And are not the tidings *just as good*, if we neglect them, and die through our neglect, as if we obtain the remedy, and thereby secure a restoration to health?

Blindness *itself* cannot but see, and dullness *itself* cannot but understand, that neither the *tidings* nor the *remedy* are the less *good*, because neglected.

In no case do the blessings of Heaven cease to be blessings, *in themselves considered*, by being perverted, abused, or rejected to our ruin. When converted into curses by human wickedness, they are still in themselves considered, as really and as fully, blessings, as ever. "The spirits in the prison" of woe, are under eternal moral obligation to feel and gratefully acknowledge, that the gospel is "*glad tidings*"; and this too, though they continually weep and wail and gnash their teeth, and forever fail of that deliverance from punishment, which Restorationists attempt, vainly enough, to

prove they will receive in some unknown period of their future existence.

REASON XXXVIII.

Deut. 32: 43. "Rejoice, O ye nations, with his people."—There can be no harm done to the cause of truth, by reading the *remainder of the same verse*. "For he will *avenge* the blood of his servants, and will render *vengeance* to his adversaries, and will be merciful unto *his land*, and to *his people*." Another verse may serve to show how much Universalism Moses taught, in this chapter. v. 35. "To me belongeth *vengeance & recompense*; *their foot shall slide in due time*; for the day of their calamity is at hand, and the things that shall come upon them make haste." Read also v. 22—25, 37—42.

The verse, of which the Author quotes a part, appears to be a call of God to the heathen, to *unite and rejoice with* his people Israel, on pain of being destroyed. Whether they obeyed or disobeyed, any one may easily learn from his Bible.

REASON XXXIX.

Ex. 34: 6, 7. "The Lord God passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity, and transgression,

d sin, and that will by no means clear the guilty;" the remainder of the sentence, not being to Mr. s. purpose, he does not quote, and indeed ought have stopt a little sooner than he does, to make t his system:) "visiting the iniquity of the fathers upon the children, and upon the children's ildren, unto the third and to the fourth generation."

But has it come this? Because God is "merciful and gracious," does it follow that he is not angry with the wicked every day?" Because he is "long-suffering," does it follow that he will ar with sinners eternally, and never "take vengeance?" Because he is "abundant in goodness," es it follow that he has no justice in the execution of which he will "turn the wicked into hell, d all the nations that forget God? Because he "abundant in truth," does it follow that he will regard truth, break his word, and save them that believe not," and "love not our Lord Jesus rist?" Because he "will by no means clear the iltly," does it follow that the guilty shall "go punished," and be saved?

How is it possible for any man to believe in such argument for universal salvation, unless in him fulfilled the awful declaration: "For this cause d shall send them strong delusion. that they ould believe a lie, that they all might be damned

who believed not the truth, but have pleasure in unrighteousness." 2d Thess. 2: 11, 12.

God does indeed "keep mercy for thousands," i. e. "of generations," "of them that love him, and keep his commandments." Ex. 20: 5, 6. He "forgives the iniquity, transgression, and sin" of all who *so* believe in Christ, as to obey the laws of his kingdom. But he also "visits the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation," that is, "of them that *hate him*."—Ex. 20: 5.

If, to evade these remarks, it be said that Mr. D. like many of his sect, at the present day, probably believes that God *never* "*cleads* the guilty," even upon their faith and repentance, but that all suffer as much as their sins deserve; I reply then he contradicts another part of the passage under consideration; viz. "*forgiving* iniquity, transgression, and sin." For it is a dictate of common sense, that those who *suffer as much as* their sins deserve, *are not forgiven*. If any are thus saved, their salvation must be *without grace*, and *by mere justice*.

And here let me ask, is it not time for many Universalist ministers to leave off preaching "salvation by grace?" when in fact, they contradict every principle of grace, and exhibit nothing but deism in disguise. All their efforts, in which they

are not wanting, to show that a man may be punished *all* his sins deserve, and yet *be forgiven*, are a too flagrant outrage of common sense, ever to be believed by any one, who is not willing to admit Universalism, not only *without*, but *against* evidence.

Another question is obvious: Is it not time for the public to be delivered from the deception of those preachers, who are ever discoursing upon *grace* in salvation, and yet are continually setting aside *every principle of grace*?

REASON XLI.

Ps. 2: 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Christ began to have the heathen for his inheritance, when the gospel was first published to the *Gentiles*; and he will have the uttermost parts of the earth for his possession, *in the time of the Millennium*.—Rea. 9.

REASONS XLII, XLIII.

John 3: 35. "The father loveth the son, and hath given *all things* into his hand." By *all things* is here intended *the whole creation*, animate and inanimate, rational and irrational. Col. 1: 16, 17. But who believes in a salvation *so universal*, as to include *all inanimate and all irrational* existences?

Mat. 11: 27. "*All things* are delivered unto me of my Father" Another text in proof of Universalism, which proves just as much as the former, and no more, *even just nothing*.

John 6: 37. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." It has never been proved that all do come to Christ, either in this world or that which is to come. For all that appears from Mr. D's arguments, Sec. 4. those who "perish in their iniquity," perish forever.

All mankind are not given to Christ in the covenant of redemption v. 39. "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing." But "the son of perdition," Judas, *was* "*lost*." John 17: 12. Of course, Judas was not included in the number, given to Christ by the special grant of the Father. 6: 40. This is the Father's will that sent me, that every one which seeth the Son, and *believeth on him*, may have everlasting life. Of course, it is equally the Father's will that every *unbeliever* shall *not* have everlasting life. Such characters are mentioned v. 36, 64. 70.

Christ is Head over *all things*, whether inanimate, irrational, or intelligent, and rules and governs them for the good of his Church. Eph. 1: 22.

REASON XLIV.

Ps. 22: 27. "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him." This will be fulfilled in the Millennium. *Rea.* 41.

REASON XLV.

Ps. 45: 3-6. "Gird thy sword upon thy thigh, O most mighty; with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness and righteousness; and let thy right hand teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."

What are the "terrible things," done by the right hand of Christ? He rides *prosperously*, not only when he brings sinners to bow to the sceptre of his grace, but likewise when he destroys the incorrigibly wicked. And the Psalmist speaks of the latter event, as well as the former. Christ's "right hand, expert in warfare, readily executes his purpose, whether of *mercy* or *vengeance*." *Scott.*

REASON XLVI.

Ps. lxxiv. 9: "All men shall fear, and shall declare the work of the Lord; for they shall wisely consider his doing."—Read V. 7, 8, and learn that the judgments of God on *some*, serve to lead *other* to repentance. At length, the wicked being cut off all *then* on the earth, will be pious. *Rea.* 9.

REASON XLVII.

Ps. lxxv. 1, 2: "Unto thee (God) shall all flesh come;"—in the Millennium. *Rea.* 9, 41.

REASON XLVIII.

Ps. lxxvi. 3: "Through the greatness of thy power shall thine enemies submit themselves unto thee." 'The original word, rendered *submit*, literally means to *lie*. The meaning is, they shall *submit*, *feignedly*.—Pres. EDWARDS.—*Hebrew Bible*.

Ver. 4: "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Read the paragraph V. 1—7, and then say how much Universalism it contains.

REASON XLIV.

Ps. 138: 4, 5. "All the kings of the earth shall praise thee, O Lord, when they shall hear the words of thy mouth; yea, they shall sing in the ways of the Lord, &c. See on the *Millennium*, *Reas.* 7, 41.

REASON L.

Ps. 150: 6. "Let every thing that hath breath, praise the Lord."—To make this verse prove his doctrine, Mr. D. renders it, "Every thing that hath breath, *shall* praise the Lord." But does this make it prove any thing in his favor? "Every thing that

hath breath," is a phrase which includes birds and beasts and irrational creatures. It is true there is a sense, in which all these creatures praise God, and will continue to praise him, as long as they exist; for *all his works* praise him. Ps. 145 : 10. But are *all creatures* to receive an "abundant entrance" into heaven ?

Or if we consider the verse as speaking only of *mankind*, it will then be far from supporting Universalism. There is a sense, in which the worst of men praise God; he causes even the wrath of man to praise him. Ps. 76 : 10. But it is one thing to praise God *intentionally*, and quite another thing, to do it merely "like the beasts that perish."

REASONS LI. LII.

Isa. 25 : 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things," &c. True. But, v. 10, "Moab shall be trodden down as straw for the dunghill."

Of what benefit are the provisions of the Gospel, eventually to those by whom they are rejected?—John 3 : 36. Luke 19 : 27.

V. 7. If the argument from this verse is not already sufficiently answered, *See on the Millennium, Reas. 9, 15, 41.*

REASON LIII.

"Those *who have tasted* the goodness of God," shall hunger no more, neither thirst any more."—

Rev. 7: 16. Agreed. But what will become of those who do not taste the goodness of God? Luke 14: 24.

REASON LIV.

Isa. 40: 5. "The glory of the Lord shall be revealed, and all flesh shall see it together."—*Rea.* 41.

REASON LV.

Isa. 45: 22. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

In every age, many have refused to obey this command. We can never prove any thing respecting the number to be saved, from the commands of the Gospel. We might as well argue that Adam never fell, because God commanded, "*Of the tree of the knowledge of good and evil, thou shalt not eat;*" and that there never has been a particle of sin in the world, because God's law has ever required of all men perfect holiness.

V. 23, 24. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, & every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed."

All will at last acknowledge the right of Christ to be their Sovereign and Judge, and will bow to him either as obedient subjects, subdued by grace, or as incorrigible enemies, destroyed by the sword of his justice. The passage keeps in view two totally different characters : those who glory in the Savior, and those who are incensed against him. It is only the former, who shall say "In the Lord have I righteousness and strength."

REASON LVI.

Rom. 14 : 10—12. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

True. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12; 14. "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10. The time of standing before the judgment seat of Christ, will be a day of "the terror of the Lord" to all who shall not have previously, submitted, cordially, to Christ. "Knowing, therefore, the terror of the Lord, we persuade men." V. 11. The judgment seat of Christ will pierce with heart-

distracting terror, all the incorrigibly wicked. A view of that terror was considered by the Apostle, as a most powerful and affecting motive, by which to persuade sinners to submit to the terms of Gospel grace. By the "terror of the Lord" Jesus, when he shall sit on the throne of "eternal judgment," he urged sinners to bow to Christ in humble and cordial submission to his commands, on pain of being made to bow at last, as vanquished, but relentless enemies, under the sword of his justice.—*Rea.* 55.

REASON LVII.

Phil. ii. 9—11.—*See Reasons* 55 and 56.

REASON LVIII.

Isa. xlv. 24.—*See Reason* 55.

REASON LIX.

Isa. liii. 6, 11. "The Lord hath laid on him the iniquity of us all. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

The context is in irreconcilable opposition to the doctrine of Universal Salvation. Ver. 10: "He shall see *his seed*." This implies, that *some* are peculiarly *his*. If we leave out the word *his*, because added by the translators, the sense will still be the same; *seed* must be *a seed*, which are peculiarly *his*. *With* or *without* the word *his*, the passage conveys,

irresistibly, the idea of a "portion," divided to him out of the great family of man. And this is expressly stated in ver. 12: 'Therefore will I *divide* him a *portion* with the great, and he shall divide the spoil with the strong.' It is in vain to object, that the word *portion*, is not in the original, but is supplied by the translators; for the word *divide*, is there, and establishes at once, and forever, the import of the passage. A *division* is a *part*; and whether called a *portion*, or by any other proper term, it is *not* the *whole*.

REASONS LX—LXIII.

Rom. v. 18—20: "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the righteousness of one shall many be made righteous. Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

It is evident from other parts of the chapter, that the Apostle addresses himself, not to all men, but only to christians, who could unite with him in saying, *We have peace with God; we have access by*

faith into this grace, wherein *we* stand ; *we* glory in tribulations also ; the love of God *is shed* abroad in *our* hearts ; *we* also joy in God, through our Lord Jesus Christ, by whom *we have received* the atonement ; *being now justified* by his blood ; *being reconciled* to God by the death of his Son.

The Apostle also informs us, V. 17, *who* " shall reign in life by one, Jesus Christ ;" viz. not all the race of man, but "*they which receive* abundance of grace, and of the gift of righteousness ;" that is, *believers*. For it is *by faith*, that the saving blessings of the gospel are received. And none who are not believers, do receive these blessings. *Believers*, therefore, and *they only*, shall reign in life by Jesus Christ. Hence it follows, that the " all men, upon whom the free gift came unto justification of life," are only the true church of God, in distinction from all unbelievers.

There is nothing in the chapter, which can be made to say, that Adam and Christ represented an *equal number* of the human race. "*All men being justified by the righteousness of one*, means, *all who are justified*, at all or ever, obtain it in this way," i. e. by faith in Christ.—DR. WATTS. Christ represents only 'the portion divided to him.'—*Rea.* 59.

The Apostle does not teach, therefore, that " justification in Christ shall be *equal*," as to extent or number, "to condemnation in Adam ;" he states no

such parallel, but intimates, plainly too, a different doctrine.

Nor by saying, "Where sin abounded, grace did much more abound," does the Apostle have even the appearance of teaching, that "the reign of grace shall surpass the reign of sin," in respect of number. This, as Christ "took not on him the nature of angels," (Heb. 2: 16) was a natural impossibility. The reign of grace surpasses the reign of sin, in respect only of believers. And the Apostle informs us, v. 16. how it does this. By one offence, even that of our first parents in partaking of the fruit of the interdicted tree, judgment came upon *all men* to condemnation; but to *all believers* the free gift is of *many offences*, even all their sins, unto justification.

REASON LXIV.

Isa. 63 : 11. "He shall see the travail of his soul, and shall be satisfied."—True. And he will be satisfied with whatever is the will of the Father. Mat. 26: 39, 42.

And whatever may be desirable to his benevolent heart, in itself considered, the demands of justice, all things considered, will satisfy him. If it be said that these demands require the salvation of all men, because "he died for all," I reply, he suffered no more for *all*, than would have been necessary for the salvation of a *single individual*. In a word, Christ will be satisfied with the portion which the Father will "divide to him,—Rea. 59.

REASON LXV.

Isa. lvii. 16: "For I will not contend forever, neither will I be always wrath; for the spirit should fail before me, and the souls which I have made;" that is, say Universalists, 'no soul can sustain endless torments;' such torments 'would annihilate.'—So then, the Scripture, Jer. xxxii. 17, which says, "there is nothing too hard for the Lord," is not true! God cannot preserve souls to endure endless torments! Is this the piety and reverence of Universalism?

The passage speaks only of God's fatherly chastisements of *his* "peculiar people;" and the meaning is, he will not contend and be wroth forever against them, on account of their imperfections and declensions, for then would their courage fail, and their souls sink into despair. But however mercifully God deals with the righteous, "there is no peace, saith my God, to the wicked," ver. 21. Read the whole paragraph, V. 13—21.

REASON LXX.

Dan. vii. 14, 18, 27. *See on the Millennium, Rea.* 41.

REASON LXXI.

1 Cor. xv. 24—28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till

he hath put all enemies under his feet. The last enemy that shall be destroyed, is death."

When Christ shall deliver up the *mediatorial* kingdom to God the Father, he will "have put down all rule, and all authority and power," which had been in opposition to his cause of truth and holiness.

But to "put all enemies *under his feet*," seems evidently to be, to *tread them down*, as straw is trodden down for the dung-hill. Isa. xxv. 10. When *believers* receive a "resurrection unto life," then will "the last enemy" of *their* happiness and glory "be destroyed." This is too evidently the import of the passage, to require further comment.

Rev. xxii. 5. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."—But who shall reign forever and ever in heaven? The "servants" of God. V. 3, 4. And will the whole race of man be the servants of God? "*Without* are dogs, and sorcerers, and whoremongers," &c. V. 15. The chapter exhibits *two* different characters, and *two* different states. V. 11.

REASON LXXII.

The final restoration is the most consistent plan of reconciling the apparent contradiction between the threatenings and the promises of God. "I will no more have mercy upon the house of Israel."

"Ye are not my people, and I will not be your God."—Yet immediately after he adds, "And it shall come to pass in the place where it was said unto them, ye are not my people, there shall it be said unto them, Ye are the sons of the living God." Hosea i. 8, 9, 10.

A curious reason indeed! Does not Mr. D. know, and every body else, that an *apparent* contradiction is *not a real* contradiction? According, therefore, to his own statement, there is in fact *no contradiction* here to be *reconciled*, by either the doctrine of Restoration, or any other theological system.

Read the passage, V. 6—11. By the mouth of the prophet, God threatens the ruin of "the house of Israel," as a kingdom *separate* from that of Judah, or in distinction from that of Judah; ver. 6, 9. Mercy is promised to the house of Judah, *in distinction* from the house of Israel; ver. 7. And yet God would fulfil his promises to the fathers, in respect to the house of Israel. But how? The Bible and History answer, By many of the Israelites being *united with the Jews*, and with them partaking of the blessings of divine goodness; ver. 11.

REASONS LXXIII—LXXV.

Hosea v. 15: "I will go and return to my place, till they acknowledge their offence, and seek my face—in their affliction, they will seek me early." Ch. xlii. 9: "O Israel, thou hast destroyed thyself;

but in me is thine help." Chap. xiv. ver. 4: "I will heal their backslidings, I will love them freely; for mine anger is turned away from them."

Most evidently, these verses speak, merely, of the declensions of God's people, his fatherly correction of them, their return to duty, and reception of his forgiving love. Backsliden Christians are chastised, that they may not "be condemned with the world:" 1 Cor. xi. 32.

REASON LXXVI.

Matt. i. 21: "Thou shalt call his name Jesus, for he shall save his people from their sins."—But who are *his people*? *Believers*, who are *not of the world*—who are his *seed*, the *portion divided* to him. John xvii. 16. *Reason 59.*

REASON LXXVII.

But, says the Author, "If Jesus saves his people, he will save all; for all are his, i. e. to save. "The Father loveth the Son, and hath given all things into his hands:" John iii. 35.

As well might he have said, *All are his, i. e. to destroy*; because it is written, *The end of all things is at hand*:" 1 Pet. iv. 7. *See, on the all things, John iii. 35, Reason 42.*

REASON LXXVIII.

"All things were made by Christ, and are therefore his by creation. John i. 3, 10. Eph. iii. 9

Col. i. 16.—“The birds of the air, the fish of the sea, and every insect and creeping thing, are his by creation. But are *they* to “be saved in the Lord with an everlasting salvation” in heaven?—*Reason 42.*

REASON LXXIX.

“All are his by preservation, as he upholds all things. Heb. i. 1—3.”—Yes, beasts, birds, &c. are his by preservation, as well as every thing else. *Reason 78.*

REASON LXXX.

“All are his by purchase, for he gave himself a ransom for all, to be testified in due time.” 1 Tim. ii. 6.

Christ has purchased, or “*bought*” many, who “bring upon themselves swift destruction.” 2 Pet. ii. 1—3. They have a “*severer* punishment,” than the despiser of the law; they have, as it were, a double damnation; for they perish under the curse of both law and gospel. Heb. x. 26—29. A *rejected* ransom will secure the salvation of no one; “he that *believeth not*, shall be damned.” Mark xvi. 16. Besides, the ransom by the expiatory death of Christ, was not the literal payment of a debt, but, only, the opening of a way in which God can consistently justify and save the sinner *that believeth in Jesus*. Rom. iii. 25, 26.

But, in a word, with what propriety can a man argue in favor of the salvation of any one of our race, from the atonement of Christ, when he be-

believes that God "will by no means clear the guilty," however penitent and believing, but will inflict upon every sinner as much punishment, as his iniquities deserve? For a man of such a creed, to exhibit the Atonement of Christ as a ground for believing in the salvation of *all*, or even *one*, of our race, is worse than trifling; it is solemn mockery. *Reason 39.* With one breath, he advocates the principles of Deism; with the next, he *pretends* to Christianity.

REASON LXXXI.

Isa. xxxv. 10: "The ransomed of the Lord shall return, and come to Zion with songs," &c.—~~The~~ ransomed! *how many* are they? The verse does not inform us; on this question, it is silent. "The *unclean*," however, who "shall not pass over" the "highway," established for God's people, are not numbered with "*the ransomed of the Lord*;" ver. 8. "No" such person "hath any inheritance in the kingdom of Christ and of God." Eph. v. 5.

REASON LXXXII.

Mal. xxviii. 19. "All power is given unto me in heaven and in earth."—*Rea. 42.* The *power* of Christ, like all his attributes, is the *same*, *YESTERDAY, to-day, and forever*. Yet he has hitherto suffered much sin and unhappiness to exist in the Universe. Therefore, his *power* proves nothing against the endless continuance of sin and unhappiness among his creatures. His power will ere long be terrible to his enemies. Ps. ii. 9, 12. Rev. 6. 15-17.

REASON LXXXIII.

John xvii. 2: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." *As many as thou hast given him!* This teaches, most plainly, that all are not given to Christ, *in the sense* here intended. V. 12: "Those that thou gavest me I have kept, and none of them is lost, *but the son of perdition.*"—*Rea. 59.*

REASON LXXXIV.

Luke ii. 10: "Behold, I bring you good tidings of great joy," &c.—If "tidings" of a way of escape from a *temporary* punishment, in which many Universalists believe, be "good tidings"—how *exceedingly good* must be the *tidings* of a way of escape from an *endless* punishment? Dear Reader, pause a moment, and answer this question with serious deliberation. Is it not a dictate of reason, that the *greater* and *the more durable* the punishment to which sin exposes us, *the better* are the tidings respecting a way of escape? If tidings of a way of escape from *temporary* punishment be *good tidings*; tidings of a way of escape from *never ending* punishment must be *good indeed*.

It is still more obvious to remark, that if sin deserves no punishment, more than "the trials and afflictions of this life," the *tidings* of the gospel scarcely deserve the appellation of *good*.

In a word, according to any and every form of Un-

niversalism, the gospel tidings are not *very good*; but, according to the *opposite doctrine*, they are "*good tidings*," INDEED—*infinitely good tidings*.

For more remarks on the passage before us see, *Rea. 57.*

REASON LXXXV.

Heb. ii. 9. Christ's "tasting death for every man," does not prove the salvation of every man.—*Rea. 80.*

REASON LXXXVI.

1 John ii. 1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," &c.—That Christ, in *any special sense*, advocates the cause of all the human race, is no where taught in the sacred volume. His prayer on the cross for his murderers, was *only* for those who *knew not what they did*.—Luke xxiii. 34.

He says, expressly, "I pray *not* for the *world*, but for them which thou hast given me." John xvii. 9—Those given to Christ, in the sense here intended, are not all the world: they are, only, certain persons given him "*out of the world*"—V. 6. Nor have we any example of Christ's ever praying for any more than his disciples, and those who should believe in him through their word. V. 20.

If it be said, that Christ is the advocate of all, in

that he is "the propitiation for the sins of the whole world;" I refer again to *Rea.* 80.

REASON LXXXVII.

John xii. 32.—Read V. 33; and see *Reasons*, 2, 15, 41.

REASON LXXXVIII.

Heb. ii. 8.—See *Reasons* 42 and 71.

REASON LXXXIX.

1 Tim. ii. 5, 6.—See *Rea.* 80.

REASONS XC, XCI.

John iv. 42: "We know that this is indeed the Christ, the Saviour of the world." Chap. i. 9: "The true light that lighteth every man," &c.—*Rea.* 15, 31.

REASON XCII.

Luke iii. 6: "All flesh shall see the salvation of God."—*Rea.* 41. &c.

REASONS XCIII, XCIV.

Rom. viii. 21: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." V. 23: "Even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This is a description of the *new creature*, or *new creation*; i. e. of the church of God. Not only the new creation or the church, generally, but even the apostles and others, who had the first fruits of the Spirit, groaned within themselves, waiting for the completion of their salvation. The whole chapter, from the beginning to the end, is a description of the character and state of Christians, *in distinction from* the "carnally minded," impenitent, unbelieving world.

Phil. iii. 20, 21: "For *our* conversation is in heaven," &c.—A very different class of persons, from these, are mentioned V. 18, 19, who are "the enemies of the cross of Christ, and *whose end is destruction.*"

REASON XCV.

1 Cor. xv. 22: "As in Adam all die, even so in Christ shall all be made alive."—The Apostle here speaks only of *temporal death* and the *resurrection*. Nor is the word *all*, here used without limitation, in respect of temporal death; for we have proved, in the Introduction, that *all*, without exception, do not die; and for the same reason, *all*, without exception, will not be made alive in Christ *by a resurrection* from the dead—V. 51. 1 Thess. iv. 17.

Believers, though they die in Adam a temporal death, shall be made alive in Christ by a glorious resurrection unto life. This is what the Apostle as-

serted and proved to the Corinthians, at large, in opposition to those among them who said, "that there is no resurrection of the dead;" V. 12. Read on through the chapter.

The resurrection of the wicked will be a "resurrection of damnation," and "to shame and everlasting contempt." John v. 29. Dan. xii. 2. They will be raised for "a second death;" a death, called the *second*, in allusion to *first* or temporal death of the body. Rev. xx. 12—15: xxi. 8.

REASON CV.

2 Cor. v. 17: "If any man be in Christ, he is a new creature; old things are passed away," &c.—It remains yet to be proved, that all will ever *be in Christ*, in a saving sense. We have seen, that this is not proved by the words of the Apostle, that "in Christ shall all be made alive." *Rea.* 104. He, and *he only*, who is in Christ *by faith*, is a new creature. But all are *never* made spiritually alive in Christ *by faith*; of course, some never become new creatures. There have been sinners, to whom Christ has said, "Ye shall seek me, and shall die in your sins." John viii. 21. In the day of judgment, emphatically called "*that day*," in distinction from every other, Christ will say to *many*, "I never knew you; depart from me, ye that work iniquity." Matt. vii. 22, 23. None but those whose faith is a living principle of *holy action*, will then be admitted to a participation

of the joys and the glories of heaven. V. 21. 24—27.

REASON CVI.

Rev. xxi. 5: "And he that sat upon the throne, said, Behold, I make all things new," &c.—The "*all things* made new," do not include "the fearful, unbelieving," &c. whose end is to be "cast into the lake of fire," V. 8. On the phrase, *all things*, see Introduction.

REASON CVII.

John xiv. 19, "Because I live, ye shall live also." —Reasons 104, 105. It is no more certain, that Christ lives, than that his *true disciples* will live also; while those who do not love him, will "be Anathema Maranatha." 1 Cor. 16, 22.

REASON CX.

1 John iv. 14. Luke xix. 10.—*Rea.* 15.

REASON CXI.

Jer. ii. 13: "Mercy rejoiceth against judgment." —Read the other part of the same verse, which says, "He shall have *judgment without mercy*, that shewed no mercy." God will render *vengeance, without the least mixture of mercy*, to such as show no mercy to their poor and destitute fellow men. James is enforcing the duty of *liberality*, V. 14—16.

Reader, remember this! and, while you keep clear of the error of those who would make the Apostle say what he never intended, faithfully discharge the duty he inculcates.

REASON CXII.

Gal. vi. 10. Matt. xxii. 39; v. 44.—How the commands, "Do good to all men;" "love thy neighbor as thyself," &c. can prove Universal Salvation, no *wise* man can see, until he sees evidence, that these commands have been, now are, and ever will be, universally obeyed.

REASON CXIII.

John xvii. 4: "I have finished the work which thou gavest me to do." *Have* finished! Are all mankind *now saved*? Is there *now* no sin and no unhappiness among the race of man? The Father never commissioned the Son to give eternal life, except to *as many as he had given him*, in the covenant of redemption, which were not the whole race of man. V. 2, 9, 20. *Rea.* 83, 59.

REASON CXIV.

1 Tim. ii: 1, 8. Commands and exortations are often disobeyed, and, therefore, prove nothing respecting the number that will be saved.—*Rea.* 112.

REASON CXV.

1 Tim. iv: 10. God is "the Savior of all men," in respect of the fulness of the atonement; but the *actual* Savior of *none but believers*. Unbelievers, having trodden under foot the Son of God, and done despite to the Spirit of grace, will have a *severer punishment*, than if they had never heard of a Savior. Heb. x: 28, 29. Their guilt in rejecting his offered grace, is incomparably greater, than all their other guilt beside. Jon xv: 22.

REASON CXVI.

"If all men are not chosen to salvation, it could not be their duty to repent and believe, which are the means of salvation, and as such are urged upon all people." Acts xx: 21.

This sentence, to speak plainly, is full of impiety and atheistic licentiousness. It implies, that mankind are not criminal for any thing, from which God has not chosen, by an immutable decree, to have them refrain. On this principle, there is no such thing as sin or guilt in the universe. For there never was a feeling of heart or act of life, in opposition to the purpose of Jehovah. This Mr. D. must admit; to deny it, would annihilate his whole argument. For if any thing ever takes place in opposition the purpose or choice of God; the inference is unavoidable, that his choice of saving even all men, would not *insure* the salvation of one individ-

ual. If his choice can be frustrated in *one* instance, why not in *every* instance?

The obligation of mankind to "repent and believe," does not rest at all upon the purpose or choice of God to save them. A divine purpose, in the abstract, can impose no obligation whatever. If mankind are capable of committing sin at all, they would have been equally capable of it, had no mercy ever been prepared for the penitent and believing. They are under obligation to be holy, *because God commands them to be so*; and they are capable of committing sin, because they are capable of breaking his command. "Sin is," not the frustration of a divine purpose, but "the transgression of the law." 1 John iii: 4.

Shall I be told, that the Author speaks of repentance and faith, as "means of salvation?" But "this does not mend the matter." For it will still follow from his principle, that sinners are as innocent as holy angels in heaven, in continuing impenitent and unbelieving, until the moment arrives in which God has purposed to have them repent and believe; for if their obligation rests upon his purpose, it cannot commence at an earlier period. But it is not the purpose of God to save them, that places sinners under obligation to repent and believe, in any sense whatever. It is their duty to repent and believe, *as means of salvation*, simply, because *God commands them to accept and improve the pro-*

visions and offers of his grace. Those who do this, will be saved; and those who do it not, will perish. John iii: 36.

It is superfluous to remark, that the *commands of God* are no proof of a corresponding *purpose*; for the reverse of this proposition would imply, that, as the divine law has ever required perfect holiness of all rational creatures, there never has been a particle of sin in the world, or in the universe. Angels never fell! Adam never sinned! all mankind have always been perfect in holiness! Christ died in vain! and the *whole Gospel is a mere farce*! Such are the inferences, to which the principles of modern Universalism lead us. "O my soul! come not thou into their secret; unto their assembly, mine honor, be not thou united."

REASON CXVII.

Rev. xxi: 4. See V. 3.—2 Pet. 3: 13. See V. 3, 7, 16, and read the whole chapter.

REASON CXVIII.

1 Cor. xv: 28. God will be "all in all" to the redeemed, or truly pious. *Req.* 71.

REASON CXIX.

Luke xv: 7. Rev. v: 13.—The song of heaven will be the "song of Moses," as well as that of the Lamb. Rev. xv: 3. xiv: 10, 11. Exo. xv: 1—21.

REASON CXX.

Acts iii: 21. "And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This, according to our author, is his "*best of all reasons*" for believing the doctrine of Universal Restoration. Let us, therefore, endeavor to ascertain the *full force* of this *best reason*.

The restoration of all things! what things? The "all things," *spoken of by the prophets*, and no more. But what do the prophets say? Read on a little further, in the same chapter. "Moses truly said,—It shall come to pass, that *every soul which will not hear that Prophet*," even Christ, "*shall be destroyed from among the people*." V. 22, 23. Deut. xviii: 19. Not only Moses, but David, Asaph, Isaiah, and other prophets taught the destruction of the wicked. Ps. xxi: 8, 9. lxxiii: 27. Isa. xxxiii: 14. Jer. iv: 4. Dan. xii: 2. Hence, the "*best of all reasons*," is a reason which has *no weight*.

But there is, perhaps, in this argument for Universalism a still greater infelicity. Though I have in no case, in the preceding pages, proposed a new translation of any passage of Scripture, I shall propose one of vs. 19—21; put in *italics* the words, which

are different from the common version. As the verbs which are rendered in the *future tense*, might, to say the least, as well have been rendered in the *past tense*, I would read it as follows: Repent ye, therefore, and be converted, that your sins may be blotted out, *because* the times of refreshing *have* come from the presence of the Lord; and he *has sent* Jesus Christ, which before was preached unto you; whom the heavens must *have retained*, until the times of the restitution of all things which God hath spoken, &c. If this be the correct rendering of the passage, "the restoration of all things," of which Peter spoke, *had then* taken place. The times of the restoration of all things, were the times of John the Baptist. "Elias verily cometh first, and *restoreth all things*;" that is, John the Baptist *restoreth all things*. Mark ix: 12. Mat. xvii: 11—



SECTION VI.

Brief Notice of six reasons for renouncing Endless Punishment.—By S. O.

The writer of these reasons quotes, in part, or in full, the scriptures, to which I shall refer the reader. As these scriptures, or parallel passages, have been already explained, nothing more can be here necessary, than a reference to the Reasons where they may be found. He says—

1. Endless punishment "is contrary to the oath of Jehovah;" Isa. xlv. 24, 25.—See Rea. 55.

2. "It is contrary to the revealed purpose of God." Eph. i. 9, 10.—Rea. 41, 42.

3. "It is contrary to the revealed will of God;" 1 Tim. ii. 1—6.—Rea. 80, 114.

4. "It is contrary to the promise of God;" Gen. xviii. 18. xii. 3.—Rea. 23—31, and Sec. 4.

5. "It is contrary to the truth of God;" Col. i. 20. Isa. lxxv. 24. Dan. ix. 24.—Rea. 55, 57, 71, 31.

6. "It is contrary to justice."—Sec. 1.

It is true, "Justice always observes a due proportion between crime and punishment." But it does not from hence follow, that "there is no proportion between the sins committed in this short and frail life, and an endless punishment." For what are the sins

of mankind, in respect of their *nature and aggravation*? Job xxii. 5. "Is not thy wickedness great? and thine iniquities infinite?"

Our lives may be "short," and yet our guilt be *infinite*. In order to ascertain what punishment is proportionate to the guilt of theft, murder, or arson, who ever thought of asking the question, *How long* was the culprit in the act of transgression? Common sense would lead any person to view such a question as totally irrelevant and absurd. Hence the question of long life, or "*short* life," can determine nothing respecting the guilt and the deserts of the sinner.

No one doubts, that punishment may be proportionate to crime, and yet be of *longer duration*, than the act of transgression. But how much? In the solution of this question, the question of *time, as long or short*, has no place. The mind at once, as naturally as if by instinct, fixes upon the obligations violated, and the mischief done. And to determine the obligations violated, and the mischief done, we consider *against whom* the crime is committed; whether a king, a parent, an equal, or an inferior. Independent of such considerations, stealing the worth of a farthing from a servant, would be as great a sin, and deserve as great a punishment, as the murder of a parent, or the assassination of a king.

And here I would ask any reasonable person, whether in estimating the *evil* of sin *against God*,

we are to omit those considerations, by which we are invariably guided in our estimate of the punishment due to a crime of one man against another? If we are, then sin against God is no greater an evil, than against man. Will this be pretended? Does any one believe this? *Can* any one believe this?

But, on the other hand, if we are to estimate the evil of sin against God, by the rules we employ in estimating it among men, how does this evil rise and swell beyond all the powers of human computation? It is committed against a *BEING of infinite perfection and infinite glory*: What then does the sinner deserve? It tends to *mischief of infinite extent* in the universe of God; and, but for his power and grace, *would produce universal anarchy, misrule, and wretchedness*: What then does the sinner deserve?

The fact, that God interposes by his power and grace, for the prevention of many of the consequences of sin, and overrules it for good, causing even "the wrath of man to praise him," does not diminish the guilt of the transgressor.

Sinners are just as criminal, as if their sins actually produced all the evils to which they tend. Again, therefore, I ask, what does the sinner deserve?

If the sinner do not deserve infinite punishment, what does he deserve? The crimes of man *against man*, are *justly* punished by fines, imprisonment, and death. How then may sin *against God*, be *justly punished*? "If one man sin against another, the

judge shall judge him ; but if a man sin against the Lord, who shall entreat for him ? Who shall plead in the exercise of reason, that he who violates his obligation to the God of heaven, does not deserve, and may not justly receive, a punishment infinite in duration ? Remember, dear reader, by what rules you estimate the evil of a crime *against an equal, a parent, and a chief magistrate* of a nation ; then consider the *greatness, the glory, and the majesty* of the Infinite JEHOVAH, until you feel that he is *unsearchable in all his perfections and attributes* ; and, after this, as in his presence, say, whether thy sins do not justly expose thee to an endless punishment. Dare you, in a moment of clear views of the character and glory of that Being against whom thou hast sinned, enter thy closet, and say,—“ O God, thou knowest that I do not deserve endless punishment, and that thou canst not justly inflict it upon me ?” Would not thy reason and conscience fly in thy face, and cause thee to tremble, lest divine vengeance should at once stop thy breath ?

CONCLUSION.

The doctrine, the sophistry and the emptiness of which has been exposed in the preceding pages, by a glance at what may truly be called the *substance* of all the evidence exhibited in its support at the present day, is a doctrine congenial to *depraved nature*, that, but for the influence of God's word and

Spirit, and the dictates of enlightened reason, it would ere this time, have become *universally popular*. On the other hand, the doctrine I have advocated, is obviously in most direct opposition to the feelings and wishes of fallen man. It says to the guilty and wayward transgressor, amid his idolatry of fame, wealth, and pleasure, Believe, repent, and become holy, on pain of everlasting exclusion from the gracious presence of God, and everlasting confinement in the dark abodes of woe. It makes no compromise with his sinful desires and irreligious practice; in a voice, loud as thunder, it proclaims in his ear, Renunciation, or Death; take thy choice; and if thou art not wise in thy choice, the consequences of thy folly thou alone must bear.

Is the sinner aroused from his slumbers, and incited to pause, consider, deliberate? Another subject elicits his attention. The beloved sins he must relinquish, the unearthly affections he must cultivate, and the self-denying duties he must perform, pass through his mind. The sacrifice appears too great; the delusive charms of earth dazzle his eyes; and his feelings shrink back, and seek to evade the painful surrender. "Alienated from the life of God," no heavenly disposition burns within his breast, no celestial joy warms his bosom, in view of the sacrifices to be made, the duties to be performed, or the end to be obtained. What then, shall he do? Deny himself, take up his cross, and follow Christ? The

thought awakens his aversion; it requires him to sign the death-warrant of all his sinful joys. Shall he seek peace in postponement of duty, and resolutions of future amendment? This does not fully satisfy his reason. Death *may* arrest him in an unexpected moment. He does not, at all times, feel perfectly safe. His "danger of eternal damnation" occasionally haunts his mind, and excites a "fearful looking for of judgement and fiery indignation."

To secure exemption from every fear, and yet retain in undiminished strength his love of sin, what can be done? Why, embrace the doctrine of Universal salvation. This many a sinner attempts, and, perhaps, succeeds. All is now safe. He can sin on without restraint, and yet hope for heaven. His sins may expose him to some temporary evils, but not to the loss of heaven, nor the pains of eternal death. There is no eternal hell; heaven is sure; not because he really believes, in his sober moments, that he has one heavenly disposition, but because—*All will be saved*. Perhaps he even boldly asserts, what many of his brethren have done before him, that there is no such thing as regeneration in this life, and that all pretences to it are but the dreams of delusion.

A "heart, deceitful above all things," carries him still further into the regions of inconsistency. Sensible that his renunciation of the doctrine of everlasting punishment, has taken away a most powerful

restraint upon his sinful inclinations, he is half induced to doubt the correctness of his present creed. An answer to his doubts is at hand. He is only delivered from the fear of a slave, and now feels and acts with the affections and motives of a child. If he is less strict in his life, the deficiency is more than cancelled by his increase of disinterested affections.

Perhaps the climax is not yet completed. The thought may arise in his mind, Possibly I may have been led into my present belief, merely by desire to avoid all fear of *my own* ruin; a desire perfectly selfish. As in the former case, an answer is at hand. He loves his fellow-men; he cannot endure the thought of the endless ruin of one of his race; he is influenced by feelings of pure and boundless benevolence. Christians of an opposite faith are now treated as the dwarfs of a dark age; while he, with all his sin and guilt, glories in being a saint of almost super-human excellence. The martyrs, who burned at the stake, and triumphed amid their sufferings, and exclaimed with their last expiring breath, "*This is not an eternal fire, like that prepared for the wicked,*" were but children in the grace of benevolence, were but infants in christian piety.

If these lines should meet the eye of any one, whose history it briefly describes, let him not be offended at the truth, but read his Bible, and humbly bow the knee in prayer to God, and henceforth cul-

tivate the graces of a christian spirit. This is, indeed, the imperious duty of all ; a duty, too, of immense importance. The essential graces of christian piety will live and thrive in immortal vigor and ever-increasing beauty, when the material heavens and the earth are no more. In "the day of judgment and perdition of ungodly men," these graces will shine with a lustre, and be seen to possess a value, which few mortals now suspect. Oh! then, "what manner of persons ought we to be in all holy conversation and godliness ; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

FUTURE PUNISHMENT.

[To fill up a part of a sheet which still remains, I subjoin the following extracts from a Discourse of the late Dr. DWIGHT, which are well worthy of the most serious and prayerful attention of every reader.]

The destiny of one immortal mind is an object whose importance no finite thought can conceive, no numbers estimate. How vast must be this object, when the number of such minds becomes so great as to reach the lowest limit to which the most enlarged charity will be compelled to extend it! How entirely overwhelmed must he be who contemplates it, when he remembers, and beholds a melancholy experience verify, the declaration of our Savior, that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat!"

The punishment of the wicked is, as is well known to the reader, often asserted in the Scriptures to be "everlasting," to endure "for ever," and "for ever and ever." The objectors insist that all the words and phrases of this nature denote a limited duration, and are never used to signify an absolute eternity.

The meaning of all language is to be learned only from those who use it. If the manner in which they understand it is clearly discoverable from their writings, we may by critical attention become possessed of its meaning; if not, we are left without a remedy. Let us, therefore, in the present case, have recourse to the writers of the New-Testament, the only persons from whom we can expect to derive explicit views concerning the subject in hand, that we may, if possible, determine this point in a satisfactory manner. It is to be observed, then,

1. *That the words and phrases which have been either mentioned or alluded to, appear to be used in the Scriptures to denote the longest period of which the subject mentioned in each case is capable.*

In one instance, the word "for ever" seems to signify merely a long period. "One generation passeth away, and another cometh, but the earth abideth for ever." If the destruction of this world mentioned in the Scriptures denotes the annihilation of its atoms, as well as the ruin of its form and structure, then the earth can be said to abide for ever with a limited meaning only; to wit, that it will endure for a long time, compared with a period of a human generation. But if the elements are to survive this destruction, and become the materials of "the new earth, wherein righteousness shall dwell," then the term is used in a literal sense, and denotes an endless duration.

In such other cases, as I have observed, this word is employed to denote the *longest period of which the subject united with it is capable*. Thus "a servant for ever," is a servant during the longest period in which he can be a servant; that is, during life. "An ordinance for ever," is an ordinance continuing through the longest time in which it can be an ordinance; that is, throughout the whole continuance of the dispensation of which it is a part; viz. the Mosaic dispensation.

In the same manner, "the everlasting hills," and "the everlasting mountains," denote hills and mountains enduring throughout the longest possible period which is predicable of them; to wit, while the earth endures.

But if these words, when applied to the continuance of things in the future world, are used in this manner, they unquestionably denote an absolute eternity. For with respect to these things such a duration will then evidently be possible.

2. The phrase commonly rendered "*for ever and ever*," is used, if I mistake not, eighteen times in the New-Testament! In fifteen instances it is applied to the continuance of the glory, perfections, government, and praise of God. In one, (Rev. xlii: 5.) it is said of the righteous in the future world, that "they shall reign for ever and ever." In one of the remaining two, it is said of the impenitent, that is, of those among them who worship the beast

and his image, that "the smoke of their torment ascendeth up for ever and ever." In the remaining instance, it is said of the devil, who deceived the nations, of the beast, and of the false prophet, that "In the lake of fire and brimstone, they shall be tormented, day and night, forever and ever."

Now let me ask, whether a man, even of moderate understanding, could be supposed to write with scrupulous integrity a system of theology, and employ this phrase sixteen times to denote an absolute eternity, and twice to denote that which ~~was~~ infinitely different; while these were the only instances in which the phrase was applied to a given subject, and that of immeasurable importance to those for whom he wrote? But if such a man cannot be supposed thus to use language, nor vindicate it when used in this manner, can such conduct be attributed safely to the Spirit of God?

3. *In Matthew, xxv. 46, "These shall go away into EVERLASTING punishment, but the righteous into life ETERNAL," the same Greek word is applied to the future happiness of the righteous, and to the future misery of the wicked.*

On this application I have two remarks to make.

The first is : that it is applied to *both* these subjects in exactly the *same* manner; without any mark, or hint, of a distinction in the use of the word. Plainly, therefore, we are not warranted to suppose

any such distinction, unless we are taught it elsewhere in the Scriptures.

It is to be remarked farther, that the same word is generally, and so far as I have observed, always, applied in the same manner, without any appearance of an intentional distinction.

My second remark is this : that the word is employed in this passage to denote *a duration which commences after what we commonly intend by time is ended*. If, then, a limitation is not found elsewhere we shall be unwarranted, since it is used here in the absolute manner, to believe, that the duration which it expresses will have any limits. The longest duration which will then be possible, the longest which may be predicated of the enjoyments of the righteous, and the sufferings of wicked, will certainly be eternal.

4. *The terms in which the sufferings of the impenitent are spoken of in other passages of Scripture, leave, so far as I can discern, no hope of their termination.*

The following examples will sufficiently illustrate this observation. In the second epistle of St. Peter, it is said of the wicked, "that they will utterly perish in their own corruption." It cannot be denied that the destruction spoken of in this passage is declared to be absolute, and must be either annihilation, or eternal woe. But annihilation cannot be that long-continued suffering to which the abettors of the doc-

trine here opposed acknowledge the wicked to be consigned in Matt. xxv. 46.

In Mark ix. 43, the immediate means of suffering to the impenitent are styled by our Saviour, "the fire that never shall be quenched."

In several passages of the Scriptures, particularly in Matt. xxv. 46 ; Dan. xii. 2 ; Matt. xiii. 36, &c., the happiness of the righteous and the sufferings of the wicked are exhibited to us in what may be called a parallel manner ; and yet no intimation is given that the duration of the one will not be equally extended with that of the other.

In mark xiv. 21, our Savior says, " Woe to that man by whom the Son of man is betrayed. Good were it for that man that he had never been born." If Judas should be miserable through any limited duration, however long, and should afterward be happy through the eternity which would lie beyond it, this position must, with mathematical evidence, be seen to be untrue.

In Luke xvi. 25, the rich man is informed by Abraham that " in his life time he had received his good things ; as Lazarus had likewise received his evil things." Lazarus had received all his evil things. The rich man must clearly, I think, be considered as having received all his good things. Especially will this be evident, when we remember that the declaration is made as a conclusive reason

why he could not receive a single drop of water, the only good thing for which he asked.

In Psalm 50, which seems plainly to be an account of the last judgment, we have, in the 22d verse, subjoined to this account, the following monition : " Now consider this, ye that forget God ; lest I tear you in pieces, and there be none to deliver."

In Matt. xviii. 23, &c., we have the parable of the servant who owed ten thousand talents, and had nothing to pay. This servant his lord ultimately commanded to be thrown into prison, and there confined until he should pay the debt. How evident is it that this man could never pay the debt, and therefore must forever remain in prison.

In John iii. 36, our Saviour says " He that believeth not the Son shall not see life." I can conceive of no language which could more effectually cut off every hope of the impenitent than this.

In Rev. xxi. 27, it is said, " There shall in no wise enter into it," that is, into the heavenly city, " anything that defileth, or that worketh abomination or that maketh a lie ; but they who are written in the Lamb's book of Life." According to the declarations of Scripture, all impenitent sinners are defilers. They all work that which is abominable in the sight of God ; and in this character, as they have not repented, nor believed in the Redeemer, nor ceased to sin ; they will all appear before their Judge ; and

therefore will "in no wise" be permitted to enter the heavenly city.

To all this, however, it is further objected, that *God cannot justly punish the sins of men, who are finite beings, with an infinite and endless punishment.* To this it has been often replied, that although men are finite beings, yet as their obligation to obedience is great in proportion to the greatness and excellency of God, it is of course infinite. To violate infinite obligation is plainly an infinite evil; heinous, and deserving infinite punishment. The same conclusion is also drawn by much the same course of reasoning from the tendency of sin to oppose the designs and glory of God, and the supreme good of his creation. I shall not, however, insist on these arguments, nor on the conclusion to which they conduct us; but proceed to other considerations which lie more within our reach.

1. *God may justly punish sin as long as it exists; and it may exist forever.*

He who sins through this life may evidently sin through another such period, and another, and another, without end. That while we continue to sin, God may justly punish us, if he can justly punish us at all, is equally evident. No reason can be given why sin may not be punished at any future time with as much justice and propriety as at the present. — That it may be justly punished at the present time,

cannot be denied, any more than that it is in fact punished.

2. *The Scriptures teach us, that sinners who die in impenitence will not cease to sin throughout eternity.*

The supposition that their sufferings in a future world will be complete, involves it as a consequence that they will continue to sin. If they were to become penitent and virtuous, they would of course possess many enjoyments, and those of a very important nature. Our Saviour speaking to St. John concerning those who in the future world are excluded from heaven, says, (Rev. xxii. 15,) "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." It will not be questioned that this is an account of sinners. It cannot be questioned that this is an account of their existing character in the future world.

"Do therefore," says Solomon, (Eccl. ix. 10.) "what thy hand findeth to do with thy might: for there is no work, device, knowledge, nor wisdom, in the world of spirits, whither thou goest." "Wisdom," in the language of Solomon, denotes virtue or the religion of the heart. "Work" here intends the work of salvation; the work in which virtue is assumed, and increased. There is, then, in that world, no work of salvation, no assumption of virtue. Of course, those who get into that world in the char-

actor of sinners, still continue to sin. They may therefore be punished with the same justice as in the present world; and the Scriptures declare, in Matt. xiv. 48, and many other passages that, they are punished.

8. *These things are all said and done after the close of the present dispensation; and after the commencement of that dispensation which in the Scriptures is represented as eternal and unchangeable.*

There is no hint given us, either in the Old or New Testaments, that the dispensation, which will commence after the judgment, will ever change. On the contrary, so far as it is mentioned at all, it is always spoken of as enduring, and immutable. In Heb. xii. 28-29, St. Paul says, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." From this passage it is evident that the things which are not shaken will remain steadfast and immovable. But were there nothing explicitly declared concerning this subject, the very silence of the scriptures forbids a rational

belief of any such alteration, since the belief rests on nothing but a mere hypothesis, gratuitously adopted.

Trust not, then, your souls, your eternal safety, to the doctrines of Universalism. Launch not into the ocean of eternity upon this plank. Flee to Christ, the ark in which you will be secured from every danger. Waste not your probation in seeking "refuges of lies," in "making covenants with death, and agreements with hell." Remember that, God hath said, "Your agreement with death shall be disannulled, and your agreement with hell shall not stand." Remember, that Christ himself has told you, that "he who believeth on the Son, hath everlasting life;" and that "he who believeth not the Son, shall not see life; but the wrath of God abideth on him."

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the human brain. It is shown that the brain is a complex system of interconnected parts, each of which has its own function. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

2. The second part of the paper is devoted to a discussion of the methods of the study of the structure of the human brain. It is shown that there are two main methods: the anatomical method and the physiological method. The anatomical method is based on the study of the structure of the brain by means of dissection and microscopy. The physiological method is based on the study of the function of the brain by means of electrical stimulation and recording. The author emphasizes the importance of the use of both methods in the study of the structure of the human brain.

3. The third part of the paper is devoted to a discussion of the results of the study of the structure of the human brain. It is shown that the brain is a complex system of interconnected parts, each of which has its own function. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

4. The fourth part of the paper is devoted to a discussion of the applications of the study of the structure of the human brain. It is shown that the study of the structure of the brain has many practical applications, such as the diagnosis and treatment of brain diseases. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

5. The fifth part of the paper is devoted to a discussion of the future of the study of the structure of the human brain. It is shown that there are many problems that still need to be solved. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

6. The sixth part of the paper is devoted to a discussion of the conclusions of the study of the structure of the human brain. It is shown that the brain is a complex system of interconnected parts, each of which has its own function. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

7. The seventh part of the paper is devoted to a discussion of the bibliography of the study of the structure of the human brain. It is shown that there are many books and articles that have been written on this subject. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.

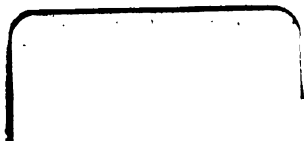
8. The eighth part of the paper is devoted to a discussion of the index of the study of the structure of the human brain. It is shown that there are many names and terms that are used in this field. The author emphasizes the importance of the study of the structure of the brain for the understanding of the human mind.



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